

A SHORT
S C H E M E
O F

Divine Truths :

Wherein is given

A general Idea of DIVINITY;
and the Conduct God successively
us'd in his CHURCH is prin-
cipally consider'd.

Together with

A particular Account of the different
Dispensations of the Covenant of Grace:
The Whole tending to the Love of the
Truth, and the Practice of Virtue.

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THE
PREFACE
OF THE
AUTHOR;

In which he Treats
Of the Benefit in, and universal
Obligation to the Searching the
Word of God, particularly in
these Days.

THERE is no greater nor richer Treasure, which God ever intrusted to Mankind, than the precious Pearl of his Word. It is something great and excellent, *That God left not himself without Witness to Men, in that he does good unto them from Heaven, filling them with Food and Gladness: That he causes the Sun to rise upon the Sinner, and gives him Rain and fruitful Seasons.* But it is a
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far greater Benefit, that he gives his infallible Word to the Children of Men: For as the Soul is more noble than the Body; so does this Benefit exceed all bodily and temporal Blessings.

In this Word the eternal Testament of God is laid open, the Way to Salvation discover'd. In this Word is Christ manifested with all his Excellencies, as Mediator between God and Men. By the means of this Word is the Soul brought into the inner Chamber of the King. By this Word they are let into the secret Counsel of God, into which the Angels themselves are desirous to look. By this Word the Soul exercises and enjoys Communion with God, she asks God Counsel, and receives an Answer from him. In this Word she finds a Rule for her Conduct in all Occurrences. This is the Reason why the Apostle puts it down as one of the greatest Advantages of the Jews, *That unto them were committed the Oracles of God*, Rom. 3. 2. This was a particular Advantage of Israel, *He shewed his good Word unto Jacob, his Statutes and his Judgments unto Israel; he has not dealt so with any Nation, and as for his Judgments they have not known them*, Psal. 147. 19, 20. But if the Word of God is such a precious Pledg, then it ought to be highly esteemed by those that have it; it must be much valued, read, and understood, and be searched into as hidden Treasures, by all those that are careful of their Salvation.

It is the Duty of Teachers highly to commend the Word, and to recommend the Search of it; to explain and lay it open; to divide it aright, that it may be understood by Men. It is the Duty of every one besides to be willing to learn, and to covet earnestly the Knowledge of the Word of God, and as *new born Babes, to desire the sincere Milk of the Word for to grow thereby*, 1 Pet. 2.

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God himself in the beginning spoke to the Fathers, who transmitted the Word of God to their Children, and explained it to them successively. For this was the Commandment of Jehovah : *These Words which I command thee this Day shall be in thy Heart, and thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up, Deut. 6. 6.* The Priests were ordained in the Church of Israel to teach the People : *The Priests Lips kept Knowledge, and they sought the Law at his Mouth, Mal. 2. 7.* To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no Light in them, Isa. 8. 20. It was the Business of Ezra, and of Nehemiah, to read the Law of God distinctly in the sight of the People of Israel, to give the Sense, and to cause them to understand the Reading, Neh. 8. 5—9.

But things were so degenerated in the Church of Israel at the time of the Coming of Christ, that the Key of Knowledge was taken away from the People, the Law was perverted by wrong Interpretations, human Traditions were made equal, nay preferred to the Word of God. The perfidious and self-will'd Scribes and Pharisees judged it their Interest to keep the People in Ignorance, that they might act their Part the better, and keep up their Dominion and Authority over the People. This was the Reason, that when the Messiah came into the World, he was not owned, nor received of his own ; they expected quite another Messiah than the Prophecies had described ; they took no heed to the Signs of the Times, so as to know that the Coming of Christ was at hand : Hence it came to pass, that all those things which Christ spoke, and whatever he declar'd from Moses and the Prophets,

founded very strange in the Ears of *Israel*.

Therefore it was fit, that God should remove the Candlestick of his Word from the Jews, and carry it over to another People, who should make better use of it: and this he has done, their Blindness and Hardness has happened to them by turns, and he has withdrawn his Hand from them; and tho they have the Word of God, yet it is only as to the Shell and the Letter.

God has in their place received another People; and altho some amongst the Jews were converted, yet the greater part were hardened, and he has gathered together and set up unto himself a Kingdom from among the Gentiles; and to the People that knew him not, he has vouchsafed to give his Oracles: *The Law is gone forth out of Sion, and the Word of the Lord from Jerusalem*. Since that time it has been the Language even of strange Nations, *Come ye, let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths, Isa. 2*. By this it is come to pass, that we that are not Jews by Nature, but Sinners of the Gentiles, do enjoy this great Benefit, that God has also turned to us a pure Language, and made known to us the unsearchable Riches of Christ, and the Mysteries of the Kingdom of Heaven.

If now the Church, which is gathered together among the Gentiles, will not become guilty of the Sin of the unbelieving Jews, and by consequence not fall into the same Condemnation: we may soon conclude, what is the Duty of a Christian in reference to this heavenly Gift of the Word of God; nothing more than to read it, to search into it, to look after the manifold Wisdom of God, the Goings of the King in his Sanctuary; and in a word, to have it dwell richly in us in all Wisdom.

To encourage us all to this holy Study, I would reduce what I have further to say in this Preface to these four Heads. I would shew in the *First* place how the Matter stood in the Christian Church from time to time. *Secondly*, I intend to shew in what Manner it ought to be order'd now in the Church. *Thirdly*, I intend to compare with it the State of our present Christianity. And, *Fourthly*, endeavour to stir you by convincing Motives to search into the Mysteries of God, that ye may become powerful in the Scriptures. And I intend to shew in the Conclusion, in what manner this small Treatise may become useful for this purpose.

Concerning the *First*: There are great Promises made to the Church of the New Testament, of the large Effusion of the Holy Ghost, of the Plainness in which the Word of God was to be preached, and of the abundant measure of spiritual Knowledg which was to be obtained.

The Gospel and the Word of God is delivered in a plain manner under the New Testament; for which reason the time of the New Testament is called a *Day*, Rom. 13. 2. *A Morning*, Isa. 21. 12. *A Morning without Clouds*, 2 Sam. 23. 4. *A spiritual Feast of the New Moon*. For the Feast of the *New Moon* of the Old Testament was a Type of that time, in which a new Light was at last to arise to the Church, Psal. 81. Christ Jesus spoke plainly without a Covering, and exhibited the Body it self, and the Things typified by the Shadows, Mat. 4. 2. He fulfil'd many of the Prophecies, which were before dark and enigmatical: *He open'd his Mouth in Parables, and utter'd Things which have been kept secret, and Sayings of Old*, Psal. 78. 2. compar'd with Mat. 13. 35. So that the *Mystery, which was kept secret since the World began, is now made manifest; and according to the Commandment of*

the everlasting God, made known unto all Nations for the Obedience of Faith; Rom. 16. 25, 26. Christ is become the true Light of the World, which enlightens every Man that cometh into the World; John 1. 9. He is made a Light to enlighten the Gentiles, according to the Saying of Simeon, Luke 2. 32. he has manifested the Name and the Counsel of God; John 17. 6. he has turned a pure Language unto the Gentiles, Zeph. 3. 9. And whereas he spoke before in secret, he has now spoken in publick; and he gave Charge to his Apostles, *What I tell you in Darkness, that speak ye in the Light; and what ye hear in the Ear, that speak ye upon the Housetops*, Mat. 10. 27. Also Mat. 28. 19. *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.* And Acts 1. 8. *But ye shall receive Power after that the Holy Ghost is come upon you; and ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost Parts of the Earth.*

To this plain Preaching of the Word of God was join'd a large Effusion of the Holy Ghost; for the Spirit was not yet given, because Jesus was not yet glorified, John 8. 39. But after he was glorified, he poured forth the Spirit without measure; because of this he was represented unto Isaiah, sitting upon a Throne high and lifted up, and his Train filling the Temple, Isa. 6. 1. i. e. that the sweet Savour of the Holy Ghost came down from him, so as to fill the whole Church: For the sweet smelling Oil of the Spirit was given in such a measure and abundance, so as that the Yoke could not consist with it; for the Yoke was destroyed because of the Anointing or Oil, as it is express'd, Isa. 10. 27. This was the time that the Promise was fulfilled, *I will pour Water upon him that*

that is thirsty, and Floods upon the dry Ground; I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring. And the Faithfulness of God was particularly seen in making good the Promise made to Joel the Prophet: I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, your old Men shall dream Dreams, your young Men shall see Visions; and also upon the Servants and upon the Handmaids in those days will I pour out my Spirit, and they shall prophesy. By reason of these two things it is come to pass, that there has been in the Church of the New Testament a greater measure of Knowledg and saving Wisdom: For this is my Covenant that I will make with the House of Israel, After those days, saith the Lord, I will put my Law in their inward Part, and write it in their Hearts, and will be their God, and they shall be my People: They shall teach no more every Man his Neighbour, and every one his Brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, Jer. 31. 33, 34.

Hence it is that a Believer can now say, I have more Understanding than all my Teachers, for thy Testimonies are my Meditations, Psal. 119. 99. It is a Promise made to the Church of the New Testament, I will make thy Windows of Agates or Chrystal; that is, the Means to obtain the Knowledg of the Light of the Mysteries of God, shall be more plain and evident, even as the Chrystal doth surpass common Glass in Clearness and Purity: and all thy Children shall be taught of the Lord, Isa. 54. 12, 13. For this reason are the four Beasts in Ezekiel, chap. 1. and John, Rev. 4. representing the Church of the New Testament, or its Overseers, describ'd as having Eyes round about. And the Bride, Psal. 45. is describ'd in Clothing of wrought Gold, properly Clothing full of Eyes, or a Garment full of Eyes (such a Garment

Garment the High Priest wore formerly) whereby is represented nothing else but a great measure of Wisdom and Knowledg in Believers of the New Covenant, so as that *there should be no more an Infant of days, but a Child should die an hundred years old,* Isa. 65. 20.

And truly what excellent Christians were there in the Primitive Times of the New Testament, who abounded in saving Knowledg of the Word of God! There was *Stephen*, who with a great deal of Wisdom made an entire Recital of the ways of God before the *Jewish Council*, *Acts 7.* Then there was *Paul*, who spoke with Demonstration of the Spirit and Power. Then there was *Apollos* mighty in the Scriptures; *Timothy* instructed from a Child in the Scriptures; *The Bereans* that *received the Word with all readiness of Mind, and searched the Scriptures daily, whether those things were so,* Acts 17. 1. And after the Departure of the Apostles, they were no less diligent in searching the Word of God. The Fathers who lived in the first and second Ages, and forward, are Witnesses of this by their Writings, when they imployed all their Labour and Pains to instruct the Christians in the right Understanding of the Word of God.

After that the World got into the Church, the temporal Prosperity and worldly Pomp of the Church was a Cause that this Zeal was abated: They began to take upon them the Dominion or Lordship in the Church, which went so far, that Antichrist intruded himself into the Temple of God; and for fear the People should look with their own Eyes, one Man assumed to himself an Authority to explain the Word of God according to his own Mind, which came to that height, that the common People were upon pain of Death forbid to read the Holy Scriptures. Good God! what

a deal of *Egyptian* Darkneſs has there been during the times of Antichriſt ! The Temple was filled with Smoke, ſo as to darken the Light of the Sun, *Rev.* 9. The two Witneſſes of God, that is, the Scriptures of the Old and New Teſtament, lay dead upon the Streets, in ſpiritual *Sodom* and *Babylon*, *Rev.* 11.

But, Thanks be to God, we are come out of ſpiritual *Babylon* by the *Reformation* ; the Holy Scriptures were by theſe Reformers reſtored to their former Authority : the Spirit of Life entred into the two Witneſſes, and they propheſied again, and the everlaſting Goſpel was heard again in the Church. The Deſign and Intent of our Reformers was to bring Men to the underſtanding of the Word of God : They compiled an intire *Body of Divinity*, and *Practice of Piety* from the Scriptures. It was their conſtant Buſineſs to ſearch and to underſtand the Scriptures ; they exhorted the Chriſtians to it, and their Endeavours produced and qualified a great many excellent Men, there being in the beginning of the Reformation good ſtore of Chriſtians well exerciſed and ſettled in the Truth of God.

If now theſe Footſteps had been cloſely followed and inſiſted on, the Reformation being now ſo long ſince paſſed, and the Ice broke by thoſe *great Heroes of God*, to what a pitch would the Church have arriv'd by theſe times ! To what a meaſure would the Knowledg of God, and his Word, and true Piety have advanced ?

But alas ! if we look into the ſtate of the Reformed ſo called ſince the Reformation, we ſhall find in many things that we are not gone forward but backward. If we compare the Overſeers and Chriſtians of the enſuing Times with the firſt Reformers and Chriſtians, we ſhall meet with Children inſtead of Men, when we ought to meet with
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Men instead of Children. Divinity is cast again into the Mould of *School-Learning*; and to be skilled in some Controversies against the Opposers of the Reformers, make up the Parts of an experienced Divine. It is true, we have reason to bless God, that the Christian Truth has been, and is hitherto transmitted to us in its Purity; but we lament very much, that Men are not so fully brought to it, as to search the Word of God, the Word in its Coherence; that Men have not made it their Business to cause the Word of God to dwell richly in Christians, which gives cause enough to God to pronounce against the Reformed Church this Complaint, *I have somewhat against thee, because thou hast left thy first Diligence, Zeal and Love.*

Yet notwithstanding this, we have good ground to hope from the Scriptures, that before the last end of the World, the Church shall flourish in a particular manner, and that among other things Knowledge shall be much encreased. Great Promises are made to the Church of the New Testament; but yet much greater are there in particular to the Church of the latter days. *Isaiah* prophesies of it, that in the latter days *the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun as the Light of seven Days*, *Isa. 30. 26.* *At the time of the End many shall run to and fro, and Knowledge shall be increas'd*, *Dan. 12. 4.* *The Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.* Then shall be said, *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee, and the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising*, *Isa. 60. 2. & Isa. 11. 9.* *At Evening-Tide it shall be Light*, *Zech. 14. 7.* The Waters flowing forth from the Threshold of the spiritual Temple, shall at last swell up to a River, where one shall not be able to
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pass over, *Ezek. 47.* Consider what is said of *Jerusalem*, which shall at last come down from Heaven, that *there shall be no Night there*, *Rev. 21. 22.* Such excellent Promises are made unto us in the Holy Scriptures of the Church of God in the latter days.

And in truth, when we consider these things, and consider besides that the Ends of the Ages are come upon us, and compare the state of Christianity in our days with these Promises, we have reason to put the Question, What becomes of the Promises of God? and where is there so much as a shadow of these excellent Prophecies?

Yet however we will not dissemble, nor deny but that God has conferred great Benefits upon the Church in these days: we perceive that by the Grace of God, the Word of the Lord is at present put upon the Candlestick in a more glorious manner than it was for a great while before. The Lord has raised Men that were mighty in the Scriptures, that have model'd Divinity according to the Scripture-Pattern, and that make it their Business to draw forth the Power and the Wisdom of God contained in the Word, to explain the Holy Scriptures in its Coherence, and to compare spiritual things with spiritual. I know not whether I should say too much, if I should venture to affirm, that such a great Light is kindled in the Church of God, that there has been none like it since the going forth of the Apostles. The Industry of many has been stirred up, and many do improve that Light, and walk by it: The Means of understanding the Word of God do more abound than ever before: Heretical Errors are more effectually and concisely oppos'd and silenc'd: The Knowledg of Tongues, particularly the Hebrew, does much increase daily; and a great many Men highly enlightened, are raised; who from all manner of Antiquity, and chiefly of
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the *Jews*, have given an incredible Light to the sacred Oracles, and have cleared up from them the Phrases of the Holy Ghost. Many useful Writings are daily published for the explaining of the Word of God, not only by piece-meal, but in the Series and Order of Divine Wisdom. The whole Concern of the Covenants and Testaments of God, the Ways and Dispensation of God in his Church, are very plainly cleared and set forth; even the Prophecies which formerly seem'd a *Riddle*, are now more easily resolv'd: and why not, since Time the Teacher of Fools discovers many things unto us? so that a Child is now more able to understand the Revelation of *John* and other Prophecies, than great Men and Pillars in the Church of God were in former days; so much difference there is between looking forward and backward. In one word, we see that the Light begins to break forth already, which, whensoever it shall in spite of opposition grow more and more, and be sanctified by the Spirit of God, will be a means to promote the Downfal of Antichrist, and the Conversion of *Jews* and *Gentiles*.

And yet this is but a small part of the thing it self, and scarcely a faint shadow of that which the Passages of Scripture quoted do promise unto us; for if we mistake not, there is on one side yet a great deal of Darkness, mix'd with this Light risen on the Church; on the other, there are but a few in comparison of the great number of the ignorant, that are enlighten'd, and that make a good use of it: and which is more, many do endeavour to put Light for Darkness, and detain the Truth in Unrighteousness; that love Darkness rather than Light, because their Works are evil. Atheism does extremely break forth in several Places, and Scorners do arise, of whom *Peter* has prophesied before.

It is just so, as when the Sun in the time of the pleasant Spring does come to the Meridian, and by its more lasting Light and greater Heat works upon the fruitful Earth, there are brought forth not only wholesom. Herbs and Flowers, but the Tares also shoot forth. Thus it happeneth in our days, now the *Sun of Righteousness* gives forth a greater Light than before, and the Truths are more illustrated and better cleared up, there are also a great many *Tares* of Errors and evil Morals sprung forth; and no wonder, for Satan does indeavour as much as in him lieth, to hinder the breaking forth of Truth, because he knows that it does tend to the impairing of his Kingdom, which is a Kingdom of Darknes. He stirs up such Men, who bring into question even the most necessary Truths; which Men, unless they were opposed, would certainly, as a *Canker*, infect the whole Body of the Church of Christ. There is not only a great decay in respect of Morals, and the exercise of true Godliness, so as that the *Fear of the Lord*, which is the beginning of Wisdom, does fail: And the Prophecies of *Isaiah* may be fitly applied to the State of the present Church (as they do agree to it) *Cry aloud, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their Sins: yet they seek me daily, and delight to know my Ways, as a Nation that did Righteousness, and forsook not the Ordinance of Justice, they take delight in approaching to God.* And again, *Your Iniquities have separated between you and your God, and your Sins have hid his Face from you; none calleth for Justice, nor any pleadeth for Truth; they trust in Vanity, and speak Lies; they conceive Mischief, and bring forth Iniquity, &c.* I say, not only that there is a great decay in the Church of God in this respect; but the Case is also very sad with many with regard to the

the Knowledge of the Truth; for the cause why we do not thrive and are not eminent in Holiness, may be said to be occasion'd by want of a right Knowledge of God and his Truth.

And if we consider the State of Christianity, what a great deal of Ignorance, Lukewarmness, and Neglect in searching of the Word of God, do we meet with? We are like the *Church of Laodicea*, that is lukewarm, neither cold nor hot, saying, *I am rich and increased with Goods, and have need of nothing, and knew not that she was wretched, and miserable, and poor, and blind, and naked*, Rev. 3. 16, 17. It is also prophesy'd of our times; *We wait for Light, but behold Obscurity; for Brightness, but we walk in Darknes; we grope for the Wall as the blind, and we grope as if we had no Eyes; we stumble at noon Day as in the Night; we are in desolate Places as dead Men*, Isa. 59. 9, 10.

We may represent to our selves that we live in that time which *Zechary* makes mention of, *That it is not clear light nor dark, but that it is neither Day nor Night*, Zech. 14. 6, 7. If a Voice should be heard, crying out to the Watchman of *Israel*, *What of the Night?* he might well make answer, *The Morning is come, but it is yet Night*.

What a great deal of Ignorance is there amongst most Professors in reference to the Word of God! Many are not so much as convinc'd that the Bible is the Word of God, they have it only by hearsay; many are Professors of the *Reform'd Religion*, for no other reason, but because they have learn'd and known it from their Parents: and if it had so fallen out, that they had been educated by *Papish* or *Turkish* Parents, they would have been *Papists* and *Turks* for the same reason, that they are now of the *Reform'd Religion*. Where do we find the Knowledge of the Ways of God? where the searching

ching of the Goings of the King in his Sanctuary? *Psal.* 68. How few are they that have right Apprehensions of the Work of Redemption, which God has wrought in Christ, and of the Necessity and Agreeableness of that Work; of the eternal Testament of God, of the Counsel of Peace, of the Covenant of Grace, of the different Dispensations of that Covenant, of the Ways and Means by which a Sinner partakes of Jesus? A great many are Strangers to these Truths, much less are they thorowly furnish'd unto the Wisdom of God.

How many are they that do not at all value the reading of the Word of God? and if they read it now and then, it is but slightly, without considering what they read; they do not understand what they read, neither do they compare spiritual things with spiritual, nor do they pry into the spiritual Sense of it. And tho there be such, that understand the first Principles of the Truth, yet there they stop, and refuse to go on to Perfection; they are Children, and so they continue; they keep to the Milk, and do not come up to strong Meat; they learn always, and never attain to the Knowledg of the Truth.

Many an one has Knowledg enough, if there were but more Practice to increase and improve it; and this way they cloak their Ignorance, just so as if we could attain to sufficient Knowledg whilst Practice does not proceed from Knowledg, nay as if there cou'd be Practice without Knowledg, and it were not a principal part of the Practice of Piety to search into the Mysteries of God, and to meditate in the Law of God Day and Night, *Psal.* 1. And as if the Image of God did not consist in Knowledg as well as in Love of the Truth; and Christ were not to be unto Wisdom, as well as unto Sanctification.

And we might wish, that even the Children of God themselves were not guilty and negligent in this matter, because they make such a small Proficiency in the Knowledg of the Word of God. It is certain that none can be accounted a true Child of God, unless he knows at least the necessary Truths of Christianity, or so much as is necessary unto Salvation. But that is not enough, for tho it be true that God is able to save a Man that has but little Knowledg, this must not serve as a pretence for Ignorance: It is not the Question, What God is able to do, but what is our Duty. And God requireth something more of us under such a plain Dispensation of the Gospel, than he otherwise in strictness might require, if the means of Grace were not so liberally dispens'd; and is not this matter of Complaint, that even pious Professors have not their Senses exercis'd in the Word of God, and that this Exhortation is so little regarded, *Let the Word of God dwell in you richly in all Wisdom?* When we consider these things, may we not apply to the State of our Church the Words of *Isaiah?* *The Lord hath poured out upon you a Spirit of deep sleep, and hath clos'd your Eyes; the Prophets and your Rulers, the Seers has he cover'd; and the Vision of all is become unto you as the Words of a Book that is sealed, which Men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is seal'd. And the Book is delivered to him that is not learned, saying, Read this I pray thee, and he saith, I am not learned, Isa. 29. 10, 11, 12.* And has not God reason to complain, *I have written to them the great things of my Law, but they were counted as a strange thing? Hos. 8. 12.* And what do you think now, is such a kind of Ignorance excusable under such a plentiful Dispensation of the Word of God? *My People are destroyed for*

for lack of Knowledge, saith God, Hos. 4. 6. For that they hated Knowledge, and did not chuse the Fear of the Lord; therefore will I also laugh at their Calamity, I will mock when their Fear cometh, saith Supreme Wisdom, Prov. i. 29, 26.

And in Truth, if we do not make use of the Word of God in such a manner as it becomes us to do, God will require it at our Hands; For in flaming Fire he will take Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Theff. i. 8.

Beloved Brethren in Christ, and whoever you are that read this Preface, We exhort you earnestly and constantly to search the Scriptures; endeavor to be confirm'd in the Truth; be diligent in searching after the Mysterys of God; seek to understand the Truth, not by piece-meal, but in its Coherence; become powerful in the Scriptures, which are able to make you wise unto Salvation. This we exhort you to, and we exhort you in God's Name. Let us not be as People without Understanding, nor as the Horse and the Mule, Psal. 32. 9. Let us search and study the Ways of God, and know the Truth as it is in Christ; let us become Men in Understanding, and Children in Malice. This is an Exhortation to rational, that every one must agree to it. Yet to the end we may be the more encourag'd hereunto, consider the following Particulars, which I hope may be powerful and effectual to make you relish the Searching of the Word of God.

1. Let us consider the Excellency of the Word of God, what excellent Denominations it bears; *It is a Light and a Lamp for our Feet*, Eph. i. 13. *It is the Word of Truth, the Gospel of our Salvation. The Words of the Lord are pure Words, as Silver tried in a Furnace of Earth, purified seven times*, Psal. 12. 6. *The Law of the Lord is perfect,*

converting the Soul; the Testimony of the Lord is sure, making wise the simple: the Statutes of the Lord are right, rejoicing the Heart; the Commandment of the Lord is pure, enlightning the Eyes; more to be desired are they than Gold, yea than much fine Gold, sweeter also than Honey and the Honeycomb, Psal. 19. And where should we end? Truly this Word, which has such excellent Denominations given it, and of which such excellent things are spoken, does deserve to be read and search'd by every one.

2. In this Word are lock'd and may be found Treasures for the Soul: If we knew where or in what place a Treasure were hid in the Earth, should we not be very diligent in digging for it, that we might find it? and this would be but a Treasure that the Rust and Moth can consume. But here are eternal Treasures, Treasures fit for the Soul, Treasures of Wisdom and Knowledge, Mysterys of Godliness. This Word is the Treasury of the great King. He that betakes himself to search into this Word, finds and obtains Riches upon Riches; this is an endless Gold Mine for Treasure, infinitely excelling common Gold. Who is not now encourag'd to dig in this Gold Mine, and search into the Words of the Living God?

3. *For Wisdom excelleth Folly, as far as Light excelleth Darknes*, Eccl. 2. 13. Wisdom is lovely for its own excellency: Solomon does relate such things of her, that we ought all to be in love with her, and strive for her. *Happy is the Man that findeth Wisdom, and the Man that getteth Understanding. For the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold. She is more precious than Rubies, and all the things thou canst desire are not to be compared unto her. She is a Tree of Life to them that lay hold upon her, and happy is every one that retaineth her,*
Prov.

Prov. 3. 13, 14, 15, 18. But where is such Wisdom as there is in the Word of God? all Wisdom besides this Word, is but mere Folly. Who is wise, let him observe these things. Here is Wisdom among the perfect, and therefore if we are desirous of Wisdom, we must have the Word of Christ dwell richly in us in all Wisdom.

4. And should we not be diligent in searching this Word? Let us consider whose Word it is, it is the Word of the living God, of the King of Kings. If a Letter should be writ to us by a great Prince, or a Testament be made to us, should we not receive them joyfully, read them over again and again, to understand the right sense and meaning of them? No doubt of it. But here the King of Heaven writes unto us the Excellency of his Law; he openeth his eternal Testament; and therefore how desirous should we be to search into the Word of the great King, and endeavor to understand the sense of it? chiefly,

5. When he recommends it so highly, and commands the doing of it. *Search the Scriptures*, John 5. *To the Law and to the Testimony*, Isa. 8. If now we are not diligent in the searching of the Word of God, we despise his Command, we set at naught his Counsel; and what an horrible thing is this!

6. Let the Commendation that those acquir'd who discharg'd their Duty in this matter encourage us; what an excellent Testimony is given to Timothy? it is noted for his Commendation, *That from a Child he had known the Scriptures, which were able to make him wise unto Salvation*, 2 Tim. 3. 15. And of the Bereans, that *They were more noble than those of Thessalonica, in that they receiv'd the Word with all readiness of Mind, and searched the Scriptures daily, whether these things were so,*

Act. 17. 11. Let the Example of such provoke us to Emulation.

7. And indeed, if you have a mind to be happy, this is the only way to it. *The Word of God is a Power unto Salvation*, Rom. 1. 16. *Blessed is the Man that delighteth in the Law of the Lord*, &c. Psal. 1. *Blessed is he that readeth, and they that hear the Words of this Prophecy*, Rev. 1. 3.

8. The Word of God is the only means to convert a Sinner; and therefore it deserves not only to be search'd with all diligence, but it is also highly necessary to do so. *It converts the Soul*, Psal. 19. 8. *It is quick and powerful, and sharper than any two-edged Sword, piercing to the dividing asunder of Soul and Spirit, and of the Joynts and Marrow, and is a discerners of the Thoughts and Intents of the Heart*, Heb. 4. 12. *It is a Fire, and like a Hammer that breaketh the Rock in pieces*, Jer. 23. 29. It is able to soften, and turn into Flesh, the hardest Heart of the most obdurate Sinners, *Ezek. 36. 26. It is the Seed of our Regeneration*, 1 Pet. 1. 23. God brings none to Faith and Conversion, but by Belief of the Truth, comprehended in his Word. *For you shall know the Truth, and the Truth shall make you free*, saith the Mouth of Truth.

It is therefore the Duty of the unconverted, to hear the Word of God, to search it with all diligence: for if ever God converts them, it will be by the means of the Word, which he will press home upon their Minds, and make it powerful by the Spirit.

9. If now any one is already made a partaker of the Principle of Conversion and Regeneration, the Obligation is not the less for that, but rather the greater to make the Word of God his delight and rejoicing; for we must own and acknowledg the Word of our Father; and a right genuine Child

Child will be desirous to look into the Mystery of his Father; this must be precious unto us above all things, because we can look upon it as the means of our Union with God.

10. If we are desirous of further Sanctification, and of living godly and as Christians, then we must have our recourse to the Law and the Testimony. This is the Rule of our Conversation, this is the means of our being wrought upon unto Sanctification; for seeing *all Truth is according to Godliness*, and leads to it, *therefore Godliness must be also according to Truth*. Holy Father, pray'd our High-Priest very fervently, *sanctify them in thy Truth; thy Word is Truth*, John 17. 17. Therefore they are much out who think there may be Godliness, Holiness and Devotion without Knowledg of the Truth, or exclude the Knowledg of the Mysteries of God, and judg them not very necessary; there may be in a Man Knowledg of the Truth without Sanctification, but no Sanctification without Knowledg of the Truth; nay we hold, that Sanctification is squared by and futed to the Knowledg of the Truth: For Sanctification is really nothing else, but to be given up unto the Love of the Truth, to delight our selves in it, and to express it in our Conversation, *Eph. 4. 24. 2 Theff. 2. 10.* This is true Sanctification, that is Godliness, that when a Man knows the Truth of God in Christ, and beholding the Beauty and Comliness of it, falls in love with it, and takes his Delight in it, and by reason of the perpetual beholding of the same is fashion'd after it, so as that his Affections and Inclinations are agreeable to it: *This is with open Face beholding as in a Glas the Glory of the Lord* (or as the words may be likewise taken, the Glory of the Lord as in a Glas shewn forth in us) *to be changed into the same Image, from Glory to Glory, even as by the Spirit of*
a 4 the

the Lord, 2 Cor. 3. 18. Thus Christ is formed in us, and we partake of his Divine Nature. If then we intend to improve in the Work of crucifying the old Man, and in true Holiness of Life, there is no better means than to learn the Truth from the Word of God; with an earnest looking up to God that he would sanctify it unto us: And we have no need to make nice distinctions between one Truth and another Truth; for every Truth being us'd aright, is powerful unto Salvation; it is the Duty of Believers to be guided in all Truth, *John* 16. 13.

11. Besides this, the searching of the Word of God is necessary and useful for obtaining a lively Frame in reference to our spiritual State. Men often make mention of a *spiritual Life*, of a *lively State*, of *spiritual Joy*, without understanding aright what it implies and does consist in. Suffer me to enlarge upon this point: It is not to be expressed which way even understanding Christians do mistake and deceive themselves in this matter. It often happens, that they take such Motions which proceed from a due Temper of the Blood, and good Disposition of the Body, for Motions of the Spirit, and a true spiritual Life: so little care do we take to give up our selves to a rational Conduct, by the Contemplation of the Divine Truth. Hence it is, that when a Christian is but ever so little mov'd by the Operations of the Spirit, and he is besides in a due frame and good temper of Body, and his Heart much enlarg'd by a good disposition of the Blood and vital Spirits, he imagines that he possesses spiritual Life. On the contrary, this Man may at another time have in a great measure the Influence and Illumination of the Spirit, but perhaps his Body is under some Distemper, and his Heart not so much enlarg'd; in such a case he does commonly imagine with himself that

that he is dry and lean, and in a spiritless State. And it often happens, that we judg one that is of a pleasant, lively and active Temper, tho having but a mean Portion of the Spirit of God, to possess more spiritual Life than another, that perhaps enjoys a greater measure of the Spirit, yet is so unhappy as to be of a dull and heavy Temper.

Hence proceed those Troubles, Despondencies and Doubts of such as are unsettled,* who look for the Marks of Christianity from the sense of Grace, and by the Enlargement of the Heart judg of a spiritual Life; not considering for instance, that one that goes down the Stream, tho he sits still in his Vessel, makes more way, with less Labour to himself, than he that rows up against the Stream, neither does he seem to go so fast as the other. Thus it is fit to be able to distinguish between that which is Spiritual, and that which is Animal; or that which may be Spiritual, yet at the same time also is mixt with that which is Animal.

But you may say, What Remedy for this, and why is this advanc'd? For no other Intent, *Beloved*, but to shew, that for this purpose we must have our recourse to the Word and the Truth of God: These are the only means to beget spiritual Life in the Soul. There is no spiritual Life but what proceeds from the contemplation of the Truth of God in Christ, whensoever we, with a lively Frame, behold with our Understanding the Virtues, Perfections and Ways of God, so as they are reveal'd in his Word, and our Soul is thereby animated and kindled with Love to them, and we delight our selves therein, and are this way encourag'd to rejoice in God, to glory in him, and to praise him; this is a right spiritual *Frame*, this is spiritual *Joy*: Every thing else which springs not from this Principle, may be but *Animal*, and be in an *Hypocrite* and
tem-

temporary Believer. If now we would come up to a spiritual Frame, there is no other means than to be imploy'd in the contemplation of the Word of God in Christ, and to have the Word of God dwell richly in us in all Wisdom : For a spiritual Life proceeds from a spiritual Light, and that Light is the Life of Men, *John* 1. 4. Therefore it is express'd, *Psal.* 36. 9. *With thee is the Fountain of Life ; in thy Light shall we see Light.* And the more Light of Knowledg we have, the more we shall be inabled to be in a state of spiritual Life, and be active.

12. If we intend to be certain of Reconciliation with God, there is no other way than to consult God in his Word about it. We must not expect that God should speak to us by a Voice from Heaven, *Thou art a Child of God* ; but to the *Law*, and to the *Testimony*. We say again, if we expect the *Light or dawning of the Day*, but believe not, we shall not be establish'd : We must understand the Counsel of *Peace*, the Work of *Reconciliation*, the *Justification* of a Sinner, the *Adoption* of God's *Elect*, *Faith*, and *Conversion*, &c. before we can know whether we partake of the same ; and to make sure of our Election, the best way is to search into the Word of God continually. (1.) Because it belongs to the Marks of Salvation to delight our selves in the Word of *Jehovah*, *Psal.* 1. (2.) Because by so doing we are the better able to judg of our selves with Understanding ; for indeed all these Doubts and Waverings of weak Christians are for the greatest part occasioned by their being unskilful in the *Word of Righteousness*.

13. And is not this sufficient ? for there is in the searching of the Word of God the utmost Satisfaction to the Soul of Man. What can be imagin'd more glorious and more excellent, than to be admitted

mitted into the *Secrets* of the great *King*? By this we hear God speak to us, hereby we have familiar Converse with God; he reveals unto us hidden Wisdom; there we behold the goings of our great God in his Sanctuary. The Myſteries that the Angels ſtooping down are deſirous to look into, are thereby plainly reveal'd: We ſtay in our Cloſets, and yet paſs thro Heaven and Earth: We behold in a lively Picture, drawn with God's own Pencil, all his Works both of *Nature* and *Grace*, all that he has done, and is now doing; what he is yet to do in his Kingdom, and in the World to the end thereof. Who is he then that being of a noble Spirit, is not alſo very diligent in ſearching the Holy Scriptures?

14. Conſider beſides, that to eſteem little the Word of God, is one of the principal Marks of an unconverted one; and on the contrary, highly to eſteem the Word of God is the act of a converted one: *To that Man will I look, that trembleth at my Word.* When a Man is not deſirous to grow up by the Word of God, it is a ſign that he has not taſted *that the Lord is Good*; ſee of this 1 Pet. 2. 3. Oh! that we knew how ſweet it is for the Soul to feed upon this *Manna*, in the green Paſtures of God's Word; here is Water for him that is athiſt, and Bread for the hungry; here is a Fountain of Comfort, here we can walk in Paradife, and gather Fruit from the Tree of Life; here is reſreſhing for a weary Soul, and Balm of *Gilead* for the wounded; here is every thing that is delightful and deſirable for the Heart; here flows ſpiritual Milk and Butter; here drops Hony and the Hony-comb: Oh! if we had taſted it, we ſhould be in love with the Word of God. If you have taſted that the Lord is good, if you long for it aſreſh, then *deſire the ſincere Milk that ye may grow thereby.*

15. If

15. If ever it was necessary for the state of Christianity to be earnestly imploy'd in the search of the Word of God, it is in these our days. We see that for the generality *Atheism* creeps in secretly, may not only secretly, but openly upon us; pernicious *Doctrines* are broach'd, destructive to Truth and Godliness. If now we would avoid the Danger of being also polluted, and carry'd away with the Wind and Tide of Doctrine, and desire to stand our Ground, and be able to stop their Mouth, there is nothing more conducing to it, than to endeavour to be mighty in the Scriptures, to the end that we may be *rooted and grounded in the Truth*.

16. Chiefly when we consider in what danger we live, to be persecuted and try'd by the *Whore of Babylon*, that is drunk with the Blood of Saints. They begin already to sing an Harlot's Song in *Tyrus*, for to seduce us; the Kings of the Earth do rise up to take Counsel against the Church. Perhaps an hour of Temptation is coming upon us, in the same manner as it is already come upon our Brethren in *France, Hungary*, and other Parts. How shall we be able to stand in an evil Day? How shall we be able to seal the Truth with our Blood, if we do not know it? And how shall we know it, but by searching the Word of God? Therefore let the Word of God dwell richly in you; this Treasure the Enemy will not rob you of, neither shall the Moth and Rust spoil it.

17. We have also cause to think, that we live in such a time, in which we may expect the Conversion of the *Jews*: And God has said, That they shall be provok'd unto Jealousy by those that were formerly no People, as we were not *Jews* by Nature, but Sinners of the *Gentiles*. But how shall we be able to provoke them unto Jealousy, but by being furnish'd with the Treasure of Wisdom from the Word of God,

God, to convince them that *Jesus is the Christ*, that they may come *trembling to Jehovah their God*, and *David their King*?

There are several other Motives to incourage you to search the Word of God; but we fear we have already us'd Prolixity. What we have alledg'd hitherto, is sufficient to convince you and every Man that lives under Christianity to mind his Duty, to have the Word of God dwell richly in him in all Wisdom, for *to be Men in Understanding*, 1 Cor. 14. 20. *to the end that we may attain unto all Riches of the full Assurance of Understanding*, Col. 2. 2. *unto a perfect Man, unto the measure of the Stature of the Fulness of Christ*, Eph. 4. 13. *For a wise Man will hear and increase in Learning*.

But perhaps one will say, I am an illiterate Man, how shall I attain to the Knowledge of the Word of God? To such an one I will make this Answer, *Knowest not thou, O Man, that the Law of the Lord maketh wise the Simple?* Psal. 19. The Jews compare the Word of God to a Water, where a Sheep can wade thro', and the Elephant must swim. Truth is very plain, and the plain-hearted Christian is often best able to understand the Truth as it is in Christ: *The Foolishness of God is wiser than Men, and the Weakness of God is stronger than Men*, 1 Cor. 1. 25. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and revealed them unto Babes; even so Father, for so it seemeth good in thy Sight*, Mat. 11. 25.

Others of you will complain of the shortness of your Memory, that you are of a small and weak Apprehension. But I think the Fault is not so much in this as in not searching the Scripture, and in not exercising your selves in it. You were capable of learning that which belongs to your temporal Calling, and
that

that you remember still : Bestow as much Diligence and Zeal in the foremention'd Search and Exercise, and I can assure you, you will improve. You must imploy your Diligence and Assiduity in this matter ; the Stone is made hollow by a continual dropping of the Water, and so the most ignorant is by a constant Exercise brought to Wisdom. But if you are still desirous to have laid before you the means of obtaining Wisdom, suffer me but a little longer, and I will do it briefly.

1. We persuade you earnestly to *the Fear of the Lord*, for it is the beginning of Wisdom ; the secret of the Lord is with them that fear him, and he will shew them his Covenant, Psal. 25. 14. This Fear will produce in you an high Esteem for God and his Word ; it will make you sit down with Reverence at the Feet of the *supreme Teacher Jesus Christ*, to be guided by his Spirit in all Truth.

2. Will you be made wise in and by the Word of God ? We counsel you to become first a Fool in your self ; whenever you come to the Word of God, you must not bring with you an imaginary Wisdom. It is a necessary Lesson for one that would be a Searcher for and Studier of Divine Wisdom, which must be learn'd in the first place, to wit, that which the wisest of Kings gave, *Cease from thine own Wisdom*, Prov. 33. *As new born Babes we must desire the sincere Milk of the Word*, 1 Pet. 2. 2. *For out of the Mouth of Babes and Sucklings hath God ordain'd Strength*, Psal. 8. 3. *Whom shall he teach Knowledg ? And whom shall he make to understand Doctrine ? Them that are weaned from the Milk, and drawn from the Breasts*, Isa. 28. 9. You must be freed from Prejudice. When a Truth is set before you, and you have not apprehended it so before that time, you must not forbear closing in with it, provided it be grounded upon the Word of God. He that

that comes to the Search of the Word of God, and brings with him his Prejudices, and will have every thing squared and suted to them, will not be able to go forward but backward.

3. We must be instant in Prayer with God for true Wisdom: *If any of you lack Wisdom, let him ask it of God, that giveth to all Men liberally, and upbraideth not, and it shall be given him, Jam. 1. 5.* This must be our Desire, *Enlighten my Eyes, that I may see the Wonders of thy Law.*

4. You must be diligent in reading of the Word of God, and make it your Businels; shorten rather something of your temporal Concerns: and you must read it, not by bits and piece-meal only, but by intire or coherent Parts. Compare spiritual things with spiritual; compare one Passage with another; make sometimes a Trial, whether you understand a Part of the Word of God in its Coherence. If it will not succeed, try it again a second and third time, and continue on, you will find that you get Light in and by the Word of God.

But, 5. It is not enough to read the holy Scriptures, we must also consider and meditate on what we read, we must chew the Cud as the clean Beasts. He that reads the Word of God, and meditates not on it, is as he that has seen his Face in a Glass as he passes, and presently forgets his Form. We must take care it be not as the Water that runs over a Rock, without sinking into it; but that it may go deep into our Hearts, and not return empty: We must pick out the Sense of the Word of God, even to the smallest part, to suck out of it the Pith and Marrow. Not to mention here, that for this end we must not neglect the mutual Assemblies in publick and private, but frequent them diligently.

Let Parents instruct their Children betimes, make of their Houses small Congregations and Places

ces of Exercise for their Children. Those that are appointed to instruct Children, as Schoolmasters and others, let them teach and instruct their Children in the first Principles and the Doctrine of Truth. It is not to be express'd what a great help it is, when we have in our Infancy suckt in, along with our Milk, the first Principles of the Truth; for *Train up a Child in the Way he should go, and when he is old, he will not depart from it*, Prov. 22. 6.

Receive ye, Beloved in Christ, this small Treatise or Tract of scriptural Truths; you will find in it *Milk for Babes*, and in some measure strong *Meat* for the *Adult*.

Let us take heed to know the Truth of Christ, to the Glory of the Father; let us meditate on the Truth in the Love of it; let it lead us up unto Holiness: if we know these things, *happy* are we if we *do* them. I conclude with this hearty Wish on your behalf, *Holy Father, sanctify them thro thy Truth; thy Word is Truth.*

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*ADVERTISEMENT, concerning the
manner of using this Treatise.*

ALL that is printed without any Mark before, is for such as are new Beginners, and concerns the Fundamentals, which every Believer has need to know, believe, and practise unto Salvation.

That which has a single Comma ‘ inverted at the beginning of every Line, is for those that have made a greater Proficiency.

But that which has a double Comma inverted, as thus “, is for those that are most exercis’d.

There being therefore several Persons to be instructed; the first sort of matters may be us’d to the less experienc’d; the second to those that know more; the third to the most exercis’d: The same Persons may also keep first to the plainest things, and proceed afterwards to those that are more difficult.

We would also mind the Reader, that in the Uses at the end of every Chapter, we have been but short, without Enlargement, and have given him only Matter for further Meditation; many Proofs also we have not touch’d, but only shew’d the most necessary and common Duties. Let it also not seem strange, that the same Uses are deduc’d from different Truths; because most Truths do terminate in the same Use, and the intire Practice of Piety may be reduc’d to few and general Rules. Farewel Reader, let us be mindful to practise the Truth in the Love of it.

ERRATA.

IN Preface, Pag. xii. line 1. r. *was* cast. Ibid. l. 4. r. *made up*. P. xvii. read the 25th and 26th lines thus : *Many an one pretends there is Knowledg enough, if there were but more Practise; and this way they eloak, &c.* In the Book, P. 7. l. 38. r. *Psal. 14.* P. 19. l. 26. dele the last 2. P. 31. l. 6. r. *inexcusable.* P. 39. l. ult. r. *Exod. 34.* P. 45. l. 26. dele *of God.* P. 76. l. 9. r. *needs.* P. 81. l. ult. r. *Work.* P. 90. l. 5. r. *and his Grace.* P. 115. l. 16. r. *set.* P. 127. l. 2. for *true* r. *five.* P. 142. l. 19. r. *raise him up.* P. 151. l. 28. r. *above all.* P. 153. l. 24. r. *an everlasting Covenant.* P. 155. l. 4. put a Comma after *Law*, and dele *under.* P. 158. l. 23. r. *This is Circumcision.* Ibid. l. 30. r. *store.* P. 162. l. 9. r. *Promises.* P. 167. l. 30. r. *appearings.* P. 170. l. 22. r. *Rights.* P. 201. l. 26. for *is* r. *was.* Ibid. l. 29. dele *down.* P. 221. l. 31. r. *should bow.* P. 226. l. 28. r. *four hours.* P. 243. l. 25. r. *days come.* P. 252. l. 12. r. *baptiz'd young.* P. 271. l. 27. r. *his Body.* P. 283. l. 7. r. *sanctified in.* Ibid. l. 16. r. *sinful.*

A Short S C H E M E of
D I V I N E T R U T H S, as
they are join'd together in
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Of the Knowledge of God by Nature.

1 *Quest.* **W**HAT is to be minded before all other things?

Ans. Our Salvation, and the way to attain it.

2 *Quest.* What is Salvation?

Ans. A Deliverance from all Evil, and the Enjoyment of the chief Good.

3 *Quest.* What is the chief Good?

Ans. That which is able to make us perfect, and satisfy all our Desires.

4 *Quest.* Where may we find such a Good?

Ans. No where, but in a most perfect Being.

5 *Quest.* Cannot that which is imperfect be our chief Good?

Ans. No.

6 *Quest.* Why not?

E.

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Ans. No where, but in a most perfect Being.

5 *Quest.* Cannot that which is imperfect be our chief Good?

Ans. No.

6 *Quest.* Why not?

E

Ans.

Ans. Because our Desires pursue that which is infinite.

7 *Quest.* Tell me, in what things does our Happiness consist?

Ans. In the Knowledg, Love and Enjoyment of God.

8 *Quest.* Why so?

Ans. Because that to know him is the highest *Wisdom*, to love him the highest *Sanctity*, to enjoy him the highest *Felicity*.

9 *Quest.* Which is the first Truth to be known in order to be made wise unto Salvation?

Ans. That God is. Heb. 11. 6. *Without Faith it is impossible to please God : for he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him.* John 17. 3. *This is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

10 *Quest.* What do you understand by the word God?

Ans. A most perfect, infinite, eternal and incomprehensible Being, which fully possesseth in himself all Perfections, and is thereby compleatly happy.

11 *Quest.* What is God?

Ans. A Spirit. John 4. 24. *God is a Spirit.*

12 *Quest.* What is a Spirit?

Ans. A thinking Being; that is, a Being whose Nature consisteth in a perpetual Activity of *Understanding* and *Will*.

13 *Quest.* What difference do you put between God who is a Spirit, and our *Soul* and an *Angel*, which are also Spirits?

Ans. God is an uncreated, infinite, perfect and incomprehensible Spirit; but Angels and the Spirit of Man are created, finite and imperfect Spirits.

14 *Quest.* What Perfections do you attribute to God?

Ans. He is infinite, incomprehensible, most simple, unchangeable, eternal, independent, omniscient, wise, powerful, holy, righteous, good, merciful, gracious, long-suffering, glorious and everblessed.

15 *Quest.* Is he all this in a most perfect manner?

Ans. Yes, so as that the Perfections of God do pass all Understanding.

16 *Quest.* How do you know that there is such a supreme Being, which you call God?

Ans. By Nature and Revelation.

17 *Quest.* How by Nature?

Ans. 1. By our selves, by means of a concreated and acquired Knowledge.

2. By the Creatures without us.

18 *Quest.* How do you know it by a concreated Knowledge?

Ans. 1. By my Understanding. 2. By my Will. 3. By my Conscience.

19 *Quest.* How by your Understanding?

Ans. By that which is known of God, which is created in my Understanding and that of all Men. *Rom. 1. 19.* *That which may be known of God, is manifest in them, for God hath shewed it unto them.*

20 *Quest.* What do you understand by that?

Ans. Whenever I search into my Thoughts, I find in my self a Thought, Idea or Impression of a Supreme Being.

21 *Quest.* Whence do you conclude that you and all Men have a Conception or Idea of a Supreme and most perfect Being?

Ans. From this, that there is no body, but as soon as he hears in an intelligible Language any one pronounce the word *God*, or *most perfect Being*, he does understand what it imports; which would not be, unless he were capable of conceiving and apprehending such a Being. Even when an Atheist does deny *that there is a God*, he shows forth that he conceiveth and apprehends what *God* is, for he knoweth what he understandeth by the word *God*.

22 *Quest.* How does it follow from this, that *God* is?

Ans. Because we cannot fix our Thoughts or think of a *most perfect Being*, but we must think also at the same time of a Being *that is*, and *necessarily is*. Besides, we would have no Impression of *God* unless *God* were; and he had given in to our Souls this Impression. Because we cannot derive this Thought and Impression of a most perfect Being from any thing, but from the Supreme Being it self.

23 *Quest.* How do you know by your *Will* that there is a God?

Ans. Because the Will pursueth something that is infinite and all-sufficient to afford Satisfaction.

“ A Supreme Good and Felicity is only capable of satisfying her : she finds with *Solomon*, that all which is under the Sun is Vanity and Vexation of Spirit, in which the Soul cannot find true Satisfaction.

24 *Quest.* How does it follow from this that there is a God?

“ *Ans.* 1. It appeareth by this, that we are capable of conceiving a supreme and most perfect Good.

“ 2. We could not be capable of this Conception, nor desire this Supreme Good, unless there were such a Supreme Good.

25 *Quest.* What further inward Conyiction have you of this Truth?

Ans. That of my *Conscience*.

26 *Quest.* What is Conscience?

“ *Ans.* The Candle of the Lord, searching all the inward Parts of the Belly, *Prov.* 20. 27.

27 *Quest.* What is the meaning of this?

“ *Ans.* Conscience is that Knowledg which we have, together with God, of all our Actions, of their Goodness and Badness, whence do proceed excusing or accusing Thoughts. *Rom.* 2. 14, 15. When the Gentiles which have not the Law do by Nature the things contain'd in the Law, these having not the Law, are a Law unto themselves. Which show the Work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing or else excusing one another. Also Quiet or Fear.

28 *Quest.* How does it follow hence that there is a God?

Ans. Because every one hath an Idea or Impression of a Sovereign Lord, Lawgiver and Judg; whence it followeth that Understanding, Will and Conscience are three Witnesses, which declare aloud that there is a God.

29 *Quest.* Whence do you further know that there is a God?

“ *Ans.* Otherwise from our selves.

30 *Quest.* Which way?

“ *Ans.*

“ *Ans.* We find that we have a Being, and that we are imperfect or defective, therefore we are not of our selves; but we live, move, and have our Being in and by God. Act 17. 28. *In him we live and move and have our being, as certain also of your own Poets have said; For we are his Offspring.*

31 *Quest.* What other things convince you of this Truth?

Ans. The beholding of all Creatures in the Universe, their Order and Fitmess, which they have not of themselves. For that which is imperfect cannot be of it self, much less can the Creatures be of themselves in such Order and Beauty. See these Proofs urg’d and set forth, Rom. 1. 20. *The invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse.* Job 12. 7—10. *Ask now the Beasts, and they shall teach thee; and the Fowls of the Air, and they shall tell thee, Or speak to the Earth, and it shall teach thee, and the Fishes of the Sea shall declare unto thee. Who knoweth not in all these, that the Hand of the Lord hath wrought this? In whose Hand is the Soul of every living thing, and the Breath of all Mankind.* Psal. 19. 1—7. *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work. Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge. There is no Speech nor Language where their Voice is not heard. Their Line is gone out through all the Earth, and their Words to the end of the world; in them hath he set a Tabernacle for the Sun. Which is as a Bridegroom coming out of his Chamber, and rejoiceth as a strong Man to run his Race. His going forth is from the end of the Heaven, and his Circuit unto the Ends of it; and there is nothing hid from the Heat thereof.*

“ 32 *Quest.* Are there any more Proofs?

“ *Ans.* Yes; that might also be prov’d, 1. From the wonderful Union betwixt the Soul and the Body of Man, which could not be without an Almighty Power. 2. From the Motion of the Body, which has a first Mover. 3. Even from the Denial of the Atheists, of which we made mention before.

“ 33 *Quest.* Do you believe that there are Atheists indeed, that is, such as be really perswaded that there is no God?

“ *Ans.*

“ *Answ.* No: for tho the Fool saith in his Heart there is
 “ no God, because he wisheth that it might be so; yet none
 “ can put out this Light so, as to believe with Satisfaction
 “ to his Soul, that there is no God. *Jam. 2. 19. Thou*
 “ *believest that there is one God, thou dost well; the Devils*
 “ *also believe and tremble.*

“ 34 *Quest.* Is the Knowledg which we have of God by
 “ Nature sufficient for a Sinner to attain to the Possession
 “ of the Supreme Good, that is, to Salvation?

“ *Answ.* No; because natural Reason cannot teach us the
 “ Way and Means of the Reconciliation of a Sinner to
 “ God.

“ 35 *Quest.* Why not?

“ *Answ.* Because that Reason informs us, that God is
 “ righteous, and all Men sinful and liable to Condemnation.
 “ Now in this case Nature cannot teach us how God, with-
 “ out injury to his Justice, can show mercy to a Sinner.

“ And tho he could find out which way God could pos-
 “ sibly do it, yet he cannot know by Nature whether he
 “ will or will not do it. For *who hath known the Mind of*
 “ *the Lord, or who hath been his Counsellor?* *Rom. 11. 34.*

“ 36 *Quest.* Why cannot Nature teach how God can,
 “ with Reservation of his Right and Justice, become a God
 “ unto a Sinner?

“ *Answ.* Because that God cannot bear that relation to
 “ a Sinner, but only in Christ by the Holy Spirit; and
 “ Nature cannot teach us the Mystery of the Trinity, nor
 “ the Knowledg of Jesus Christ.

U S E.

“ 37 *Quest.* What do you observe from this Point?

“ *Answ.* That he that will not lose himself, must be
 “ careful in the first place how to be saved. *Mat. 6. 33.*
 “ *Seek ye first the Kingdom of God and his Righteousness,*
 “ *and all these things shall be added unto you.*

“ 38 *Quest.* Who are to be reprov'd from hence?

“ *Answ.* 1. All those that take no thought at all to pro-
 “ vide for their Happiness. *Mat. 22. 5. They made light of*
 “ *it, and went their ways, one to his Farm, another to his*
 “ *Merchandise.* *Acts 13. 46. Then Paul and Barnabas wax-*
 “ *ed*

ed bold and said, *It was necessary that the Word of God should first have been spoken to you ; but seeing ye put it from you, and judg your selves unworthy of everlasting Life, lo we turn to the Gentiles.* 2. Those that only mind earthly things ; 1 Cor. 15. 32. *Let us eat and drink, for to morrow we die.* 3. Those, that altho they do not throughly neglect their Happiness, yet do not set about it betimes, and in good earnest.

39 *Quest.* What do you learn by this, That God is to be known by Nature ?

Answ. 1. That the ignorant who have not the Knowledge of God may be asham'd. 1 Cor. 15. 34. *Awake to Righteousness and sin not, for some have not the Knowledge of God ; I speak this to your shame.* When besides the Light of Nature, they enjoy also the Word of God, against those the Gentiles shall rise in Judgment, and they are to expect an heavy Condemnation. 2^d Thess. 1. 8. *In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

2. For Conviction of those, that tho they know God, yet deny him by their Deeds : which happens,

1. When we do not glorify him, nor give him thanks. Rom. 1. 21. *When they knew God they glorify'd him not as God, neither were thankful, but became vain in their Imaginations, and their foolish hearts were darkned.* Isa. 1. 2, 3. *Hear O Heavens and give ear O Earth, for the Lord hath spoken, I have nourish'd and brought up Children, and they have rebelled against me. The Ox knoweth his owner, and the Ass his Master's crib: but Israel doth not know, my People does not consider.*

2. When we refuse to fear him, and commit sin so boldly, as if there were no God. 1 John 3. 6. *Whoever sinneth hath not seen him, neither known him.* 1 John 2. 3,

4. *Hereby we do know that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him.* Psal. 15. 1. *The fool hath said in his Heart there is no God: they are corrupt, they have done abominable works ; there is none that does good.*

3. When

‘ 3. When we do not love him, and esteem other things
 ‘ above him; the Absurdity whereof does appear chiefly
 ‘ because he is represented to us as an Object of Love.
 ‘ 1 John 4. 8. *He that loveth not, knoweth not God, for God*
 ‘ *is Love.*

‘ 4. When we do not seek him as the supreme Good.

‘ 40 Quest. What do you learn by *this*, that God is a
 ‘ Spirit?

‘ *Answ.* That all my Thoughts of him, my Prayer and
 ‘ Service must be spiritual, rational, and in the inward part;
 ‘ and that God is not contented with words and the outside
 ‘ only. John 4. 14. *God is a Spirit, and they that worship him*
 ‘ *must worship him in Spirit and in Truth.* On the contrary
 ‘ ’tis said, Isa. 29. 13. *Wherefore the Lord saith, For as much*
 ‘ *as this People draw near me with their mouth, and with*
 ‘ *their Lips do honour me, but have removed their Heart from*
 ‘ *me, and their fear toward me is taught by the precepts of Men.*
 ‘ 14. *Therefore behold, I will proceed to do a marvellous work*
 ‘ *amongst this People.*

‘ 41 Quest. Since God is known from our selves, and the
 ‘ things without us; what are we taught by this?

‘ *Answ.* To look often into our selves, also seriously to con-
 ‘ sider the Works of God without us; so as to grow in the
 ‘ Knowledg of God’s Attributes and Perfections, his eternal
 ‘ Power and Godhead, his Wisdom, Goodness, &c.

‘ 42 Quest. But seeing that the natural Knowledg of God
 ‘ cannot make you wise to Salvation, what must be done
 ‘ then?

‘ *Answ.* This must induce me to give thanks unto God,
 ‘ who besides natural Knowledg hath given me also his
 ‘ Word.

C H A P. II.

Of the Knowledge of our Selves.

1 *Quest.* **W**HAT Knowledge is there next to that of God, that most concerns us?

Ans. The Knowledge of our selves.

“ Hence the Heathen have not judg’d amiss, that this Proverb, *Know thy self*, which one of the wise Men of Greece us’d for his device, came down from Heaven.

2 *Quest.* What are you?

Ans. A Humane Creature.

3 *Quest.* What is a humane Creature?

Ans. A Creature, consisting of Soul and Body.

4 *Quest.* What difference is there between a Man and a Beast.

Ans. A Beast is only Body, without a rational Soul.

5 *Quest.* Have not the Beasts a Soul?

Ans. They have only an animal Soul consisting in the animal Spirits and the Blood. Gen. 9. 4. *Flesh with the Life thereof, which is the Blood thereof, shall ye not eat.*

6 *Quest.* Have they no understanding or rational Soul?

Ans. No. Psa. 32. 9. *Be not as the horse, or as the mule which have no Understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee.*

7 *Quest.* What do you conclude from thence?

Ans. That I am created to an higher end, than the irrational Creatures.

8 *Quest.* And to what end?

Ans. To know, to love, to praise and glorify God.

9 *Quest.* But tell me, what is your rational Soul?

Ans. A thinking being, consisting of Understanding, Judgment and Will.

10 *Quest.* Which is the Action of your Understanding?

Ans. By it I conceive God and all other knowable things.

11 *Quest.* What does the *Will* do?

Ans. It inclineth freely, to desire or reject those things that are offered to my Understanding.

12 *Quest.* Which is the Action of your *Judgment*?

Ans. By it I assent to, or deny that which I think to be true or false.

13 *Quest.* Does the *Judgment* then belong to the Understanding or *Will*?

Ans. To both: But it properly belongeth to the *Will*; because we do freely incline to assent to, or deny a thing.

14 *Quest.* What must you do, that you may guide your *Judgment* aright?

Ans. I must not assent to or deny any thing, but what I plainly and distinctly conceive to be true or false, either by the Light of *Nature*, or by the infallible Word of *God*.

15 *Quest.* How must you guide your *Will*?

Ans. I must neither desire nor reject, love nor hate any thing, but what either sound Reason, or *God* teacheth and commandeth.

16 *Quest.* Thus far of the *Soul*, which is your other part?

Ans. My *Body*.

17 *Quest.* In what does it consist?

Ans. In *Extension*.

18 *Quest.* Tell it more plainly.

Ans. My *Body* consisteth of *Flesh*, *Bones*, *Sinews*, *Veins*, *Muscles*, *Bowels*, with the animal *Spirits* and *Blood*.

19 *Quest.* Have they all their particular use and operation?

Ans. Yes.

20 *Quest.* Who is the Author and Actor of them?

Ans. *God*. *Psal.* 139. 13—16. *I will praise thee, for I am fearfully and wonderfully made; therefore how precious are thy Thoughts unto me, O God! How great is the Sum of them! Job* 10. 9—12. *Remember, I beseech thee, that thou hast made me as the Clay. Hast thou not poured me out as Milk, and curdled me like Cheese? Thou hast clothed me with Skin and Flesh, and hast fenced me with Bones and Sinews.*

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Sinews. Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.

21 *Quest.* Is there not also a wonderful Comeliness and Symmetry in all the Parts of the Body?

Answ. Yes there is: Of this *David* and *Job* inform us in the foremention'd Passages, and *Solomon* in the *Ecclesiastes*, Chap. 12. 2—7.

22 *Quest.* Why were you not created with the Head hanging downward, as other Creatures?

Answ. To teach me that I am created to seek God and Heavenly things.

23 *Quest.* Which way are Soul and Body united together?

Answ. Not by Contact or Touching, so as that the Soul and Body should take up one place?

24 *Quest.* Cannot this be?

Answ. No; for my Soul is spiritual,

25 *Quest.* Wherein then does the Union between Soul and Body consist?

Answ. In this, that God hath order'd it so, that the Spirit should act and work upon the Body, and the Body upon the Spirit.

26 *Quest.* Which way does the Spirit work upon the Body?

Answ. By moving the Members according to its Will.

27 *Quest.* Which way are the Members mov'd or acted?

Answ. By means of the animal Spirits and the Blood.

28 *Quest.* Is not the rational Soul the Cause of Motion in the Body?

Answ. No; she guideth only the Motions according to her Will.

29 *Quest.* Which way does the Body work upon the Spirit?

Answ. When the Spirit does by the Body receive Impressions, Conceptions and Dispositions from corporeal things.

30 *Quest.* Where does the Soul exercise her Actions?

Answ. In the Head and Brain; for thither are the animal Spirits convey'd from the Heart, and from thence dispers'd through all the Members. Also in the Brain all those Parts that belong to the outward Senses do terminate.

“ 31 Quest. Which are the outward Senses ?

“ Answ. They are commonly said to be five ; Seeing, Hearing, Feeling, Smelling, and Tasting.

“ 32 Quest. Do we hear, &c. with our Body or Soul ?

“ Answ. The Soul can only properly be said to hear and to feel, altho it be by means of the Body : For she formeth a Conception from those Motions and Dispositions she receiveth from the Body.

“ 33 Quest. How long does this Union of Soul and Body continue ?

“ Answ. Until the Body becomes an unfit Organ for the Soul to work by ; that is, till the Body dieth.

“ 34 Quest. Does Man die, because the Soul leaveth the Body ?

“ Answ. No ; but because the Body dieth, therefore the Soul leaveth it.

“ 35 Quest. What becomes then of the Body ?

“ Answ. It returns to Dust, whence it was taken.

“ 36 Quest. And what becometh of the Spirit ?

“ Answ. That dieth not, but liveth separate from the Body.

“ 37 Quest. Is the Soul immortal ?

“ Answ. Yes.

“ 38 Quest. Can the Immortality of the Soul be prov'd by Reason ?

“ Answ. Yes : at least by very probable Arguments.

“ 39 Quest. What order would you observe in proving this Truth ?

“ Answ. 1. I would offer, that since the Soul is spiritual, therefore the Corruption of the Soul cannot proceed from the Corruption of the Body.

“ 2. Since there is no Annihilation in Nature, but only a Change, which taketh place even in Bodies themselves ; therefore it is more certain of Spirits (which are not subject to Corruption or Putrefaction) that they are not annihilated.

“ 3. It would not become God to annihilate the Soul, because it would not reach his End, which is, that it should be for his Glory.

“ 40 Quest. Why not ?

“ Answ.

“ *Answ.* One of these two must be ; the Soul either
 “ loveth God, or she hateth God. If the first, then she
 “ must needs perceive that it draws after it the highest
 “ Felicity : if the latter, she must needs be sensible that
 “ it deserves eternal and infinite Punishments ; neither of
 “ which could be, if the Soul were to be annihilated.

“ 41 *Quest.* What other Proofs have you ?

“ *Answ.* 4. This might be also concluded *a posteriori*
 “ from the Effect, because it goes well with the Wicked,
 “ and ill with the Good in this Life, *Psal.* 73. Which
 “ does not suit with the Wisdom of God, unless there be
 “ another Life after this Life.

“ 5. Also from that universal Impression and Desire in
 “ Man of being immortal, which is common to all
 “ Men.

“ 6. This is also prov'd by Conscience remaining even
 “ in the Wicked, and is the Cause of their Fears, espe-
 “ cially that of Death.

“ 42 *Quest.* But is not this Truth taught more plainly
 “ in Scripture ?

“ *Answ.* Yes : Look *Job* 10. 3. *Is it good unto thee, that*
 “ *thou shouldst oppress, that thou shouldst despise the Work of*
 “ *thine Hand ?* *Isa.* 45. 19. *I said not unto the Seed of Ja-*
 “ *cob, seek ye me in vain.* *1 Cor.* 15. 19, 58. *If in this*
 “ *Life only we have hope in Christ, we are of all Men most*
 “ *miserable. Therefore, my beloved Brethren, be ye steadfast,*
 “ *immovable, always abounding in the work of the Lord ;*
 “ *forasmuch as you know that your Labour is not in vain in*
 “ *the Lord.* *Rev.* 14. 13. *And I heard a Voice from Hea-*
 “ *ven saying unto me, write, Blessed are the Dead which die*
 “ *in the Lord, from henceforth ; yea saith the Spirit, that*
 “ *they may rest from their Labours, and their Works do fol-*
 “ *low them.* *2 Cor.* 5. 1. *For we know, that if our earthly*
 “ *House of this Tabernacle were dissolved, we have a Buil-*
 “ *ding of God, an House not made with hands, eternal in the*
 “ *Heavens.* *Mat.* 22. 31, 32. *As touching the Resurrection*
 “ *of the Dead, have ye not read that which was spoken unto*
 “ *you, saying, I am the God of Abraham, and the God of*
 “ *Isaac, and the God of Jacob : God is not the God of the*
 “ *Dead, but of the Living ?* *Eccles.* 12. 7. *Then shall the*
 “ *Dust return to the Earth as it was, and the Spirit return*
 “ unto

“ unto God who gave it. And this way we are confirm’d
 “ by the foremention’d Proofs.

‘ 43 Quest. In what state is the Soul to be after this
 ‘ Life ?

‘ *Answ.* Either in an happy or in a miserable State.

44 Quest. Where is the Spirit then ?

Answ. A Spirit not being circumscribed by a Body is in
 no place : yet the Soul, after this Life, is said to be either
 in Heaven or in Hell ; because she is to be in Heaven or Hell,
 in the same manner as she is now upon Earth : tho without
 Body till the Resurrection.

45 Quest. What is your best part ?

Answ. My Soul.

46 Quest. Why so ?

Answ. 1. Because the Soul is more noble in her Opera-
 tions than the Body, for she is rational, and acts with
 Knowledge of her self. And 2. because she is immortal.

47 Quest. What things ought we to mind most ?

Answ. the Well-being of the Soul.

48 Quest. Do Men do so for the generality ?

Answ. No ; they are carnal, and mind earthly things.

49 Quest. Whence does this proceed ?

Answ. From Corruption and Sin.

50 Quest. What is Sin ?

Answ. Wickedness or Unlawfulness, 1 John 3. 4.

51 Quest. What is Wickedness ?

Answ. All that which deviates and turns aside from the
 Law of God, and which tends not to the Honour of God.

52 Quest. Are you also corrupt and sinful ?

Answ. Yes, even from my Youth ?

53 Quest. Whence do you know that you are sinful ?

Answ. My Conscience convinceth me of this, that my
 Thoughts and Actions are evil.

54 Quest. Whence do you know that your Actions are
 either good or evil ?

Answ. By comparing them with the Law of God.

55 Quest. What is the Law of God ?

Answ. A right Rule, according to which all our Actions
 must be directed to God.

56 Quest. And what doth this Law require ?

Answ.

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Ans. A perfect Love of God with all our Thoughts, Words and Actions; and Love to our Neighbour as to our selves.

57 *Quest.* What does the Love of God imply?

Ans. To seek God alone, as the Supreme Good; and to honour him with all our Thoughts, Words and Actions.

58 *Quest.* What does loving our Neighbour as our selves imply?

Ans. That we should be as ready to stir up our Neighbours to honour God and promote their Salvation, as we our selves are willing to honour God, and to obtain Salvation of him.

59 *Quest.* How do you know this Law?

Ans. By this, that it is written in my Heart.

60 *Quest.* What does this imply?

Ans. That I have by Nature an Impulse or Impression, that it is my Duty to love God and my Neighbour.

61 *Quest.* How are you taught by the Law to know your Corruption?

Ans. The Law is to me a Mirrour, to discover my spiritual Deformity.

62 *Quest.* Which way is this done?

Ans. When I compare my self with it, I find that I transgress the whole Law.

63 *Quest.* Is it not from hence, because your Conscience does convince you of Sin?

Ans. Yes.

64 *Quest.* But what does it further?

Ans. It pronounceth those that do these things worthy of Death.

65 *Quest.* Why so?

Ans. Because it convinceth me that God is righteous, and that he must necessarily punish Sin.

66 *Quest.* Why so?

Ans. Because he cannot deny himself, nor contradict his own Law.

67 *Quest.* With what Punishment is it fit he should punish Sin?

Ans. With an eternal Punishment.

68 *Quest.* Why so?

Ans.

Ans. Because Man sins against an eternal and infinite God, and despiseth an eternal Good.

69 *Quest.* What is the Consequence of this?

Ans. That the whole World is liable to Condemnation before God.

70 *Quest.* Yet God does good unto sinful Man?

Ans. This is because of his Long-suffering, whereby he defers Punishment.

71 *Quest.* What may be expected then?

Ans. Wrath and Indignation upon every Soul that worketh Iniquity.

72 *Quest.* Is there no escaping of it?

Ans. No ways; unless it be that God himself do contrive a means of Salvation for the Sinner, and reveal it to him.

U S E.

‘ 73 *Quest.* How does the Knowledg of our selves conduce unto Godliness?

‘ *Ans.* 1. Our framing distinct Thoughts of our Soul and Body, helps us to judg aright concerning our State and our Actions, and all the Occurrences of our Spiritual Life, and the Duties of Holiness.

‘ 2. The Consideration of our selves fits us, (1.) For glorifying God, for giving us such a precious Soul and glorious Body: Psal. 139. 14, 18. *I will praise thee, for I am fearfully and wonderfully made. Therefore how precious are thy Thoughts unto me, O God! How great is the Sum of them!* Job 10. 9—12. quoted before.

‘ (2.) That we may dedicate them both to his Honour and Glory; our Understanding to know him, our Will to love him, together with all the Members of our Bodies to serve him, &c. 1 Cor. 6. 20. *Ye are bought with a Price, therefore glorify God in your Body and in your Spirit, which are God's.* Rom. 12. 1. *I beseech you, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* (3.) That we may own our Nothingness, Dependence and Vileness. Psal. 144. 3, 4. *Lord what is Man, that thou takest knowledg of him? or the*

‘ Son

‘ Son of Man, that thou makest account of him? Man is
 ‘ like to Vanity, his Days are as a Shadow that passeth away.
 ‘ Eccles. 6. 10. That which hath been is nam’d already, and
 ‘ it is known that it is Man: neither may he contend with
 ‘ Him that is mightier than he. Isa. 2. 22. Cease ye from
 ‘ Man, whose Breath is in his Nostrils; for wherein is he to
 ‘ be accounted of?

C H A P. III.

Of the Holy Scriptures.

1 *Quest.* **W**HICH way does a Sinner learn to know
 God unto Salvation?

Ans. By Divine Revelation.

‘ For since Nature cannot teach us how the Sinner may
 ‘ regain Communion with God, he must for ever be de-
 ‘ priv’d of it, or else God must reveal to him the Way
 ‘ leading thereunto.

“ 2 *Quest.* Is there any reason to be assign’d, for which
 “ even an Heathen may conjecture that there is some-
 “ where a Divine Revelation?

“ *Ans.* Yes: For it is known by Nature that the whole
 “ World lieth in Wickedness, and therefore is guilty be-
 “ fore God. But this Decay or Fall of the Human Race
 “ could not have happen’d without the Providence and
 “ Decree of God. But it seemeth unreasonable as to
 “ God, to create a World to be only inhabited by Haters
 “ of God, and guilty Creatures.

“ 3 *Quest.* What does this incline you to conjecture?

“ *Ans.* That it may be God suffer’d Sin to enter into the
 “ World, that he might show forth his Power by redeem-
 “ ing all or some of the guilty Race of Mankind. Which
 “ I am yet more inclin’d to imagine, because I see God’s
 “ Long-suffering, whereby he bears with the wicked World,
 “ and leaveth not himself without witness unto the Sin-
 “ ner; which does not seem to be consistent with
 “ the Righteousness of God, unless it were with an
 “ Intent and Purpose to restore at least some of these
 “ Sinners,

Ans. Because Man sins against an eternal and infinite God, and despiseth an eternal Good.

69 *Quest.* What is the Consequence of this?

Ans. That the whole World is liable to Condemnation before God.

70 *Quest.* Yet God does good unto sinful Man?

Ans. This is because of his Long-suffering, whereby he defers Punishment.

71 *Quest.* What may be expected then?

Ans. Wrath and Indignation upon every Soul that worketh Iniquity.

72 *Quest.* Is there no escaping of it?

Ans. No ways; unless it be that God himself do contrive a means of Salvation for the Sinner, and reveal it to him.

U S E.

‘ 73 *Quest.* How does the Knowledge of our selves conduce unto Godliness?

‘ *Ans.* 1. Our framing distinct Thoughts of our Soul and Body, helps us to judg aright concerning our State and our Actions, and all the Occurrences of our Spiritual Life, and the Duties of Holiness.

‘ 2. The Consideration of our selves fits us, (1.) For glorifying God, for giving us such a precious Soul and glorious Body: Psal. 139. 14, 18. *I will praise thee, for I am fearfully and wonderfully made. Therefore how precious are thy Thoughts unto me, O God! How great is the Sum of them!* Job 10. 9—12. quoted before. (2.) That we may dedicate them both to his Honour and Glory; our Understanding to know him, our Will to love him, together with all the Members of our Bodies to serve him, &c. 1 Cor. 6. 20. *Ye are bought with a Price, therefore glorify God in your Body and in your Spirit, which are God's.* Rom. 12. 1. *I beseech you, Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.* (3.) That we may own our Nothingness, Dependence and Vileness. Psal. 144. 3, 4. *Lord what is Man, that thou takest knowledge of him? or the Son*

‘ Son of Man, that thou makest account of him? Man is
 ‘ like to Vanity, his Days are as a Shadow that passeth away.
 ‘ Eccles. 6. 10. That which hath been is nam’d already, and
 ‘ it is known that it is Man: neither may he contend with
 ‘ Him that is mightier than he. Isa. 2. 22. Cease ye from
 ‘ Man, whose Breath is in his Nostrils; for wherein is he to
 ‘ be accounted of?

C H A P. III.

Of the Holy Scriptures.

1 *Quest.* **W**HICH way does a Sinner learn to know
 God unto Salvation?

Answ. By Divine Revelation.

‘ For since Nature cannot teach us how the Sinner may
 ‘ regain Communion with God, he must for ever be de-
 ‘ priv’d of it, or else God must reveal to him the Way
 ‘ leading thereunto.

“ 2 *Quest.* Is there any reason to be assign’d, for which
 “ even an Heathen may conjecture that there is some-
 “ where a Divine Revelation?

“ *Answ.* Yes: For it is known by Nature that the whole
 “ World lieth in Wickedness, and therefore is guilty be-
 “ fore God. But this Decay or Fall of the Human Race
 “ could not have happen’d without the Providence and
 “ Decree of God. But it seemeth unreasonable as to
 “ God, to create a World to be only inhabited by Hat-
 “ ers of God, and guilty Creatures.

“ 3 *Quest.* What does this incline you to conjecture?

“ *Answ.* That it may be God suffer’d Sin to enter into the
 “ World, that he might show forth his Power by redeem-
 “ ing all or some of the guilty Race of Mankind. Which
 “ I am yet more inclin’d to imagine, because I see God’s
 “ Long-suffering, whereby he bears with the wicked World,
 “ and leaveth not himself without witness unto the Sin-
 “ ner; which does not seem to be consistent with
 “ the Righteousness of God, unless it were with an
 “ Intent and Purpose to restore at least some of these

" Sinners, after a way and manner becoming God.

" 4 *Quest.* Go on.

" *Answ.* If God *had* made such a Purpose, he *must needs*
 " have revealed it ; and if he hath made known such a Pur-
 " pose, then it is requisite it should be written for several
 " reasons.

" 5 *Quest.* For what reasons ?

" *Answ.* As for instance : 1. Because that which is re-
 " vealed to us of God *should not be forgotten*, 2. That *Poste-*
 " *rity* also might use the same. 3. That the Revelation of
 " God might run the less danger of being falsify'd and cor-
 " rupted, and that I and all men might be obliged to look
 " out for such a Divine written Word.

" 6 *Quest.* How shall we be able to *know* and to discern
 " such a Divine Revelation, and when we meet with one,
 " to know *whether* it be really from God ?

" *Answ.* If we discern in it such *Marks and Characters* of
 " Divinity, as fully convince the mind that such a Word is
 " from God.

" 7 *Quest.* Is there even such a Divine Revelation, or
 " written Word ?

Answ. Yes.

" 8 *Quest.* Which do you think it to be ?

Answ. The Books of the *Old and New Testament*, written
 " by *Moses*, the *Prophets*, *Evangelists* and *Apostles*.

" 9 *Quest.* How do you call these twofold Writings in *Rev.*
 " 11. 3, 4 ?

" *Answ.* The two Witnesses of God, which stand before
 " the Lord of the whole Earth, to give witness to Christ
 " and the Truth to the end of the World, and to stop the
 " mouth of all Wickedness. These are the two Olive-trees,
 " from which the Oil of the Holy Ghost does drop upon
 " Believers in the Church. *Zech.* 4. 2, 3.

" 10 *Quest.* What Writings in the Old Testament do you
 " account Divine ?

Answ. The five Books of *Moses*, *Joshua*, *Judges*, *Ruth*,
 " 2 Books of *S. muel*, 2 of the *Kings*, 2 of the *Chronicles*, the
 " Books of *Ezra*, *Nehemiah*, *Esther*, the Book of *Job*, the
 " 150 *Psalms* most of them *David's* ; 3 Books of *Solomon*,
 " to wit the *Proverbs*, *Ecclesiastes*, and the *Canticles*. 4
 " Great Prophets, as *Isaiab*, *Jeremiah* with the *Lamentations*,
 " *Ezekiel*

Ezekiel and Daniel; 12 Lesser Prophets, as *Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, and Malachi*, which concludeth the Canon of the Old Testament.

11 *Quest.* How do the Jews rank the Books of the Old Testament in their Canon?

Ans. They distinguish and reduce them into 3 Chief Heads.

I. The *Law*, that is the 5 Books of *Moses*.

II. The *Prophets*; and these again they divide into 2 parts.

1. The foremost Prophets; the Books of *Joshua, Judges, 2 Books of Samuel, and 2 of Kings*.

2. The latter Prophets; *Isaiah, Jeremiah, Ezekiel, and the lesser Prophets*.

III. The *Hagiographa, i. e.* Holy Writings, or the rest of the Books of the same, to distinguish them from the former, which more especially prescribe the Rules and Maxims of Justice and Truth, viz. The *Psalms, Proverbs, Job, the Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 2 Books of Chronicles*.

12 *Quest.* Which Writings of the New Testament do you account Holy and Divine?

Ans. The 4 Evangelists, *Matthew, Mark, Luke, and John*; the *Acts* of the Apostles, 14 Epistles of *Paul* written, to the *Romans*, 2 to the *Corinthians*, 2 to the *Galatians, Ephesians, Philippians, Colossians*, 2 to the *Thessalonians*, 2 to *Timothy*, to *Titus*, to *Philemon*, to the *Hebrews*: 7 Catholick Epistles, of *James*, 2 of *Peter*, 3 of *John*, of *Jude*, and the *Revelations* of *John*, with which the whole Canon of the Divine Books is concluded. Rev. 20. 11, 19.

“ 13 *Quest.* But is it not enough, that we keep only to the Books of the New Testament, and leave them of the Old Testament behind, after the Example of the Socinians?

“ *Ans.* No: for, 1. Both are Divine. 2. And the Old Testament is written for our sake, 1 Pet. 1. 12. Unto whom (to wit the antient Prophets) it was reveal'd, that not unto themselves, but unto us they did minister the things which are now reported unto you. Rom. 10. 4. Christ is the

“ end of the Law for righteousness to every one that believeth.
 “ 2 Tim. 3. 16. All Scripture is given by inspiration of God, and is
 “ profitable for doctrine, for reproof, for correction, for instruction
 “ in righteousness. 1 Cor. 10. 11. All these things happen’d
 “ unto them for Examples; and they are written for our Ad-
 “ monition, upon whom the ends of the world are come. 3. The
 “ Writings of the New Testament cannot be understood with-
 “ out the Old, they mutually give witness to one another.
 “ 1 John 5. 6. It is the Spirit that beareth witness, because
 “ the Spirit is Truth. John 5. 39. Search the Scrip-
 “ tures, for in them ye think ye have eternal Life, and they
 “ are they which testify of me. Rev. 19. 10. The Testimony
 “ of Jesus is the Spirit of Prophecy. 4. And the Church of the
 “ New Testament must be built upon the Foundation of
 “ the Prophets, as well as that of the Apostles. Eph. 2.
 “ 20. And are built upon the Foundation of the Apostles and
 “ Prophets, Jesus Christ himself being the chief Corner Stone.
 “ 5. We are exhorted to take heed to the word of Prophe-
 “ cy. 2 Pet. 1. 19. We have also a more sure word of Prophecy:
 “ Whereunto ye do well that ye take heed, as unto a Light that
 “ shineth in a dark place, until the day dawn, and the day-
 “ star arise in your Hearts. 1 Thess. 5. 20. Despise not
 “ Prophecy.

“ 14 Quest. What do you think of the Apocryphal Wri-
 “ tings?

“ Answ. That they are merely humane Writings, where
 “ we meet with many Absurdities and Contradictions, as is
 “ mention’d by our learned Translators in their Preface to
 “ the Apocrypha: yet they contain some good Doctrines
 “ and Sayings.

15 Quest. Which are the Apocryphal Books?

Answ. The Third and Fourth of Esdras, or Appendix to
 Ezra and Nehemiah; the History of Tobit and Judith: The
 Book of Wisdom; the Book of Jesus Sirach, called Ecclesiast-
 icus. The Appendix to the Book of Esther. The Book
 of Baruch, the Epistle of Jeremy. The Appendices to the
 Book of Daniel; as 1. The History of Susanna; 2. of Bel
 and the Dragon. 3. The Prayer of Azariah. 4. The Hymn
 of the 3 young Men in the fiery Furnace. The Prayer of
 Manasseh. The 3 Books of the Maccabees.

“ 15 Quest.

‘ 16 *Quest.* At what time were the Apocrypha written ?

‘ *Ans.* All or most before the times of Christ : yet they were never recommended by him as Divine.

‘ 17 *Quest.* In what Language are the Canonical Books written ?

‘ *Ans.* The Old Testament is written in the *Hebrew* Language (except some Chapters in *Daniel* and *Ezra*, and *Jerem.* 10. 11. in the *Chaldean* Language) the New Testament in the *Greek* Language.

“ 18 *Quest.* Hath he the Word of God that does not understand the Original Tongues ?

“ *Ans.* Yes, for by the good Providence of God it is translated from the Originals. So that one is able to understand, even by the meanest Translation, the Fundamentals of the Doctrine of Salvation.

“ 19 *Quest.* Is there ever a Translation that is perfect, and of the same Authority with the Original ?

“ *Ans.* No, but the Translations must always be tried by the Original, and give way to it.

20 *Quest.* What Ground have you to believe certainly, that the fore-mention’d written Word is from God ?

Ans. Because I find in it all the marks of Divinity, which a Heathen himself could require in a Divine Revelation.

21 *Quest.* Which are these Marks ?

Ans. 1. In it is reveal’d the way how a Sinner may be reconciled to God, in a manner worthy of God, and how he may attain Communion with him ; as we have mentioned Chap. 1. *Quest.* 35. which could not be found out by any created Understanding.

‘ 22 *Quest.* What else ?

‘ *Ans.* 2. That there are mentioned and revealed such things of God, his Being and his Ways, that a created Understanding could not attain to ; as, for Instance, the Trinity, that the Word was made Flesh, &c.

23 *Quest.* Have you any more ?

Ans. Yes 3. It appears also by the Prophecies mentioned in this Word, and the fulfilling of the same several hundred years after, in the same manner as they were foretold.

told. See Isa. 41. 23. *Shew the things that are to come hereafter, that we may know that ye are Gods.*

“ 24 *Quest.* What other Proofs have you ?

“ *Answ.* 4. Because God hath not spoken in secret with these Writers, but in the presence of, all the People; as for instance with *Moses*, whom the People of *Israel* would not have believ'd so unanimously, nor transmitted his Writings to their Posterity, unless they themselves had been eye and ear-witnesses that God did speak with him, as a Friend does speak to his Friend. Now in the Writings of *Moses* is the groundwork laid of those things that were to be spoken after, *Heb. 3. 5.* Neither is there any cause of Suspicion in the other Writers of what they wrote, since they were all godly and sincere persons, and for the most part plain hearted men, not able, or rather too plain to invent such things.

“ 25 *Quest.* What have you further ?

“ *Answ.* Because this Revelation is altogether becoming God and for his Honour, whether we look to the *Doctrines* therein contain'd, or to the *Duties* therein prescribed. For that which is to God is also of God. *Rom. 11. 36.* Of him, and thro him, and to him are all things, to whom be glory for ever. Amen. That we may pass other Proofs.

26 *Quest.* Does the Scripture give any Testimony of its Divinity ?

Answ. Yes. 2 *Tim. 3. 16.* All Scripture is given of God. 2 *Pet. 1. 21.* For the Prophecy came not in old time by the will of man; but holy men of God spake as they were mov'd by the Holy Ghost.

27 *Quest.* Do the holy Scriptures receive their Authority from the Church, as the Papists hold ?

Answ. No, for they bring their own Authority along, while they manifest themselves unto the mind of man to be divine. 1 *Thess. 2. 13.* For this cause thank we God without ceasing, because when ye receiv'd the Word of God which ye heard of us, ye received it not as the Word of Men, but (as it is in Truth) the Word of God, which effectually worketh also in you that believe.

“ 28 *Quest.* Is it not absurd to hold, that the Infallibility of the Word of God dependeth on the Church ?

“ *Answ.*

“ *Answ.* Yes ; for 1. We must be informed before-hand
 “ from the Holy Scripture, which is the true Church ;
 “ and therefore it must be granted that the holy Scriptures
 “ are divine, and consequently of an infallible credibility.
 “ And 2. God wants no testimony from Men. John 5. 34.
 “ *But I receive not Testimony from man : But these things*
 “ *I say, that ye might be sav'd.* And 3. The Church cannot
 “ be certain of the Divinity of the holy Scripture, but
 “ from the Marks and Characters contained therein ; which
 “ every one is to look for and to examine, before he can
 “ be satisfied of the Divinity of the Holy Scriptures.

29 *Quest.* Are the holy Scriptures perfect ?

Answ. Yes ; that is to say, they fully contain all those
 things which a Sinner must certainly know, believe and prac-
 tise in order to his Salvation. *Psa. 19. 7, 8. The Law of the*
Lord is perfect, converting the Soul ; the Testimony of the Lord is
sure, making wise the Simple. The Statutes of the Lord
are right, rejoicing the Heart ; the Commandment of the Lord
is pure, enlightning the Eyes.

30 *Quest.* What do you think of the Popish Traditions ?

“ *Answ.* They are unnecessary, and so far as they are con-
 “ trary to the Word of God, to be rejected. See *Isa. 8.*
 “ 20. *To the Law and to the Testimony, if they speak not ac-*
 “ *cording to this Word, it is because there is no Light in them.*
 “ *Rev. 22. 18. I testify unto every man that heareth the*
 “ *words of the Prophecy of this Book ; if any man shall add unto*
 “ *these things, God shall add unto him the plagues that are writ-*
 “ *ten in this Book.* *Gal. 1. 8, 9. Tho we or an Angel from*
 “ *Heaven, preach any other Gospel unto you than that which*
 “ *we have preached unto you, let him be accursed. As we*
 “ *have said before, so I say now again, If any man preach any*
 “ *other Gospel unto you than that ye have received, let him be*
 “ *accursed.*

31 *Quest.* What do you think of the particular Revela-
 tions of the Enthusiasts ?

“ *Answ.* That they are for the most part Fancies and
 “ Imaginations in the Brain, or *Delusions* of Satan : At
 “ least that we must give no credit to any Revelation be-
 “ sides or against the written Word. 1 John 4. 1. *Beloved*
 “ *believe not every Spirit, but try the Spirits whether they be*
 “ *of God.*

32 *Quest.*

32 *Quest.* Are the Scriptures plain ?

Ans. Tho there be contain'd in them things that are dark and hard to be understood, 2 *Pet.* 3. 16. yet however the Doctrine of Reconciliation to God is reveal'd in a way that is most plain and discernible. *Psal.* 119. 105. *Thy Word is a Lamp unto my Feet, and a Light unto my Path.* 2 *Pet.* 1. 19. *We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the Day-star arise in your Hearts.*

“ 33 *Quest.* Do you understand it thus, that they are plain and obvious to every Capacity, without taking pains, and without the Co-operation of the Holy Spirit ?

“ *Ans.* No ; for there are such upon whose Heart there is a Veil : 2 *Cor.* 3. 13—15. *And not as Moses, which put a Veil over his Face, that the Children of Israel could not stedfastly look to the end of that which is abolished. But their Minds were blinded : for until this day remaineth the same Veil untaken away in the reading of the Old Testament, which Veil is done away in Christ. But even unto this day, when Moses is read, the Veil is upon their Heart. And in another place the Apostle says of Unbelievers, 2 Cor. 4. 3, 4. If our Gospel be hid, it is hid to them that are lost. In whom the God of this World has blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. As we also read, Isa. 6. 9, 10. And he said, Go, and tell this People, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes ; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert and be heal'd. But those that will employ their Diligence may learn plainly and distinctly the way to Salvation ; chiefly those that are enlighten'd by the Spirit of God : Psal. 119. 18. Open thou mine Eyes, that I may behold wondrous things out of thy Law.*

34 *Quest.* But may the common People read the Scriptures ?

Ans. Yes ; for the common People are also concern'd to learn from the Word of God the means how to be reconcil'd

cil'd to God. See Deut. 6. 6, 7. *These Words which I command thee this day, shall be in thine Heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the way, and when thou liest down, and when thou risest up.* And chiefly now in the days of the New Testament, when all the Children of the true Church are taught of God, Isa. 54. 13. See Acts 17. 11. *These of Berea were more noble than those in Thessalonica, in that they receiv'd the Word with all readiness of Mind, and search'd the Scriptures daily, whether these things were so.* Col. 3. 16. *Let the Word of Christ dwell in you richly in all Wisdom, &c.* Rev. 1. 3. *Blessed is he that readeth, and they that hear the Words of the Prophecys, and keep those things which are written therein: for the time is at hand.* John 5. 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.* 1 Thess. 5. 27. *I charge you by the Lord, that this Epistle be read unto all holy Brethren.* Psal. 1. 2. *His Delight is in the Law of the Lord, and in his Law doth he meditate Day and Night.*

“ 35 Quest. Upon what ground have the Papists forbidden the Laicks to read the Scriptures?

“ *Ans.* Because they are afraid that the common People by means of the Word of God should discover the Errors of Popery; for the Positions of the Church of Rome cannot bear this Touch, and therefore the Clergy endeavour to keep the common People in Ignorance: John 3. 19, 20. *This is the Condemnation, that Light is come into the World, and Men have lov'd Darkness rather than Light, because their Deeds were evil. For every one that doeth evil hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd.* See Rev. 11. 7.

“ 36 Quest. Is it permitted Believers to explain the Scriptures according to their Capacity?

“ *Ans.* They may, yet according to the Rule of Faith, for this the Unction of Christians does imply: 1 John 2. 20, 27. *But ye have an Unction from the holy One, and ye know all things. But the anointing which ye have receiv'd from him abideth in you; and ye need not that any Man teach you. But as the same anointing teacheth you of all things, and is Truth, and is no Lie, and even as it hath*

" taught you, ye shall abide in him. See also 1 Cor. 10. 15.
 " I speak as to wise Men : judg ye what I say. 1 Thess. 5.
 " 2. Prove all things : hold fast that which is good.
 " 1 Joh. 4. 1. Beloved, believe not every Spirit, but try
 " the Spirits whether they are of God. Jer. 31. 33, 34.
 " This shall be the Covenant that I will make with the House
 " of Israel ; After those days, saith the Lord, I will put my
 " Law in their inward Parts, and write it in their Hearts,
 " and will be their God, and they shall be my People. And
 " they shall teach no more every Man his Neighbour, and every
 " Man his Brother, saying know the Lord : for they shall all know
 " me from the least of them unto the greatest of them, saith
 " the Lord ; for I will forgive their Iniquity, and I will re-
 " member their Sin no more.

" 37 Quest. Is not the Pope of Rome the infallible Judg
 " of Controversies ?

" Answ. No : But while he arrogateth this to himself,
 " he sheweth himself to be Antichrist, that exalteth him-
 " self in the Temple of God. He is neither an indifferent
 " nor infallible Judg, for God only is true, and all Men
 " are Liars, Psal. 116. 11.

38 Quest. What is the particular Duty of him that is
 to be instructed from the Word of God ?

Answ. The Fear of the Lord, which is the beginning of
 all Wisdom. For the Secret of the Lord is with them that
 fear him, Psal. 25. 14. Nay this is even Wisdom it self :
 Job 28. 28. The Fear of the Lord that is Wisdom, and to de-
 part from Evil is Understanding.

" 39 Quest. What do you understand by the Fear of
 " the Lord ?

" Answ. That we do not think of God, but with a filial
 " and soul-satisfying Esteem, and that every thing which
 " we do inwardly and outwardly bespeak this Esteem ; so
 " as that we may be continually affected with a holy Care
 " and Sollicitude, on the one hand how to avoid that
 " which is displeasing unto God, and that which might
 " obscure his Perfections ; and on the other hand endea-
 " vour to follow after that which may please God.

" 40 Quest. How may we exercise this Fear about the
 " Word of God ?

" Answ.

Ans. When we do not think meanly of the Word of God, but are affected with it with the highest Respect and Esteem, and take heed we do not think of God in a way not becoming him; that we be not unbelieving in not assenting to that which God testifieth, nor disobedient and unwilling to submit to that which he commandeth in his Word. This is to tremble at the Word; *Isa.* 66. 2. *To this Man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my Word.*

41 Quest. What must we continually call to our Minds?

Ans. That God is infinite and we finite, and therefore that we believe submissively all that which God hath reveal'd, tho we cannot comprehend how and why it is so. See *Psal.* 139. 6. *Such Knowledge is too wonderful for me: It is high, I cannot attain to it.* *Rom.* 11. 33, 35. *O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments and his Ways past finding out! Or who hath first given to him, and it shall be recompensed to him again?* *Job* 26. 14. *Lo! these are parts of his ways, but how little Portion is heard of him? but the Thunder of his Power who can understand?*

42 Quest. What Means must we use?

Ans. We must call upon God fervently for his Spirit, that he may give unto us, that the Eyes of our Mind being enlighten'd, we may see the Wonders of his Law. *Psal.* 119. 18. *Open thou mine Eyes, that I may behold wondrous things out of thy Law.* *Eph.* 1. 17. *I cease not to pray for you, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the Knowledge of him.* *James* 1. 5. *If any of you lack Wisdom, let him ask it of God that giveth to all Men liberally and upbraideth not, and it shall be given him.*

43 Quest. Must we sit still in the mean while?

Ans. No; but we must make use of all the means of Grace, for by and under them the Spirit worketh.

44 Quest. Which are these Means?

Ans. 1. To frequent the publick Preaching, Catechizing, and Worship.

2. To read and meditate on the Word of God.

‘ 3. Family Exercises of Parents with their Children,
 ‘ and of the Family among themselves: *Deut. 6. 6, 7.*
 ‘ *And these Words which I command thee this day, shall be in*
 ‘ *thine Heart. And thou shalt teach them diligently unto*
 ‘ *thy Children, and shalt talk of them when thou sittest in*
 ‘ *thine House, and when thou walkest by the way, and when*
 ‘ *thou liest down, and when thou risest up.*

‘ 4. Discourse with pious and exercis’d Christians.

‘ 45 *Quest.* What is the best Method to be observ’d in
 ‘ the reading and searching of the Word of God?

‘ *Answ.* He that will read the Word of God with Suc-
 ‘ cess, may fitly keep this Method :

‘ 1. That he do daily read a part of it as an History,
 ‘ tho he do not understand it ; only to be acquainted with
 ‘ the Phrases of God’s Spirit, and to know the common
 ‘ Contents of the Bible.

‘ 2. That he set before him a part of God’s Word, be
 ‘ it large or small, and endeavour to understand it ; so
 ‘ as to ask himself, *Understandest thou what thou readeest ?*
 ‘ *And with the Eunuch, Of whom speaketh the Prophet*
 ‘ *this, of himself or some other Man ?* *Acts 8. 30, 31.*

‘ In this manner we must mind the Intent of the Au-
 ‘ thor, and the Subject he treateth of. Which may be
 ‘ found out by reading and observing their Connexion,
 ‘ meditating upon the Phrases, by comparing the Parallel
 ‘ Texts ; and thus we must join and compare spiritual with
 ‘ spiritual things.

‘ 46 *Quest.* What other Rules must we observe?

‘ *Answ.* That we do not limit too narrowly the Signifi-
 ‘ cation of the Words of God, but where God hath li-
 ‘ mited them ; for we ought to ascribe to them the
 ‘ largest and most extensive sense.

‘ 47 *Quest.* Are the lawful or genuine Consequences
 ‘ which are drawn from the Word of God, infallible?

‘ *Answ.* Yes : For thus Christ himself proveth the Im-
 ‘ mortality of the Soul and the Resurrection of the Dead,
 ‘ by an infallible Consequence from this, that God is the
 ‘ God of Abraham, Isaac and Jacob (even after their
 ‘ Death) *Mat. 22. 31, 32. As touching the Resurrection of*
 ‘ *the Dead, have ye not read that which was spoken unto you*
 ‘ *by God, saying, I am the God of Abraham, and the God of*
 ‘ *Isaac,*

“ Isaac, and the God of Jacob? God is not the God of the Dead, but of the Living.

“ 48 Quest. Is it also profitable to read, to search, and to understand the Word of Prophecy?

“ Answ. Yes: Peter exhorteth to it, 2 Pet. 1. 19. We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the Day-star arise in your Hearts. And Paul saith, despise not Prophecys. For 1. they are also a part and the noblest part of the Word of God. 2. They are written to be read, Hab. 2. 2. And the Lord answer'd me, and said, Write the Vision, and make it plain upon Tables, that he may run that readeth it. 3. They that do not esteem them are rebuk'd, Luk. 24. 25. O Fools, and slow of heart to believe all that the Prophets have spoken! 4. And they are pronounc'd blessed that do so, Rev. 1. 3. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those things which are written therein.

“ 49 Quest. But is it not enough to read the Prophecies, so as to learn and to fetch from them Morals, Exhortations, Threats and Promises, fit for the Practice of Piety?

“ Answ. No: they must be understood in their Scope and Coherence, and we must look out for their Accomplishment: Isa. 34. 16. Seek ye out of the Book of the Lord, and read: no one of these shall fail, none shall want her Mate; for my Mouth it hath commanded, and his Spirit it hath gather'd them. Isa. 41. 20. That they may see and know, and consider and understand together, that the Hand of the Lord hath done this, and the Holy one of Israel hath created it. To know the ways of the Lord: Hos. 14. 9. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the Just shall walk in them; but the Transgressors shall fall therein. And to observe the goings of our God and our King in the Sanctuary: Psal. 68. 24. They have seen thy goings, O God, even the goings of my God, my King in the Sanctuary. To be able to discern the signs of the Times; Mat. 16. 3. O ye Hypocrites, ye can discern the Face of the Sky, but can
“ ye

“ *ye not discern the Signs of the Times ?* And thus to know
 “ what the Church may expect in every season, what she
 “ is to pray for ; as it is recorded of some of the Children
 “ of Issachar, that *they had understanding of the Times, to*
 “ *know what Israel ought to do,* 1 Chron. 12. 32.

“ 50 Quest. But is it not in vain to pretend to the under-
 “ standing of the Prophecies, being dark and hard to be
 “ understood ?

“ *Answ.* No ; for they were not writ for Heaven, but
 “ to be understood here upon Earth ; and therefore 'tis
 “ our duty to endeavour to understand them : See *Hof.*
 “ 14. 10. quoted before.

51 Quest. Is it not enough to understand the Word of
 God outwardly and speculatively only ?

Answ. No : unregenerate Persons may also attain to it.
 But we must believe in the Truth we know, to be sancti-
 fied and changed by it: John 17. 17. *Sanctify them through*
thy Truth, thy Word is Truth. 2 Cor. 3. 18. *We all with*
open face beholding as in a Glass the Glory of the Lord, are
changed into the same Image, from Glory to Glory, even as by
the Spirit of the Lord.

“ 52 Quest. What is the Qualification of a Divine, or what
 “ is true Theology ?

“ *Answ.* A true Divine or Theologue is one that know-
 “ eth the Truth as it is in Christ, and that is made free
 “ by the Truth : John 8. 32. *Ye shall know the Truth, and*
 “ *the Truth shall make you free.* And that speaketh the
 “ Word from God, to God, and in the Presence of God
 “ in Christ, 2 Cor. 2. 17.

U S E.

“ 53 Quest. What Lessons does this Point afford for
 “ Practice ?

“ *Answ.* 1. That we may learn to own and acknowledg
 “ our natural Blindness and Ignorance of the way to Sal-
 “ vation.

“ 2. That we adore, admire, and make our thankful
 “ Acknowledgment to God, for having been pleas'd to re-
 “ veal his Ways and Secrets, and that he hath turn'd a
 “ pure Language to us that were Heathens before, Zeph. 3.
 “ 9. *Then will I turn to the People a pure Language, that*
 “ *they may all call upon the Name of the Lord, to serve him*
 “ *with one consent.*

“ 3. That

‘ 3. That we be well assur’d of the Divinity of the
‘ Holy Scriptures, that our Faith may be well grounded,
‘ and we enabled to stop the mouth of the Adversary.

‘ 4. We must meditate on the Word day and night,
‘ that we may be Men in Understanding ; in the days of the
‘ New Testament especially, Ignorance being now more in-
‘ cusable than at any time before.

‘ 5. We must chiefly aim at the End and Scope of the
‘ Word given, that we may walk in the way which the
‘ Word pointeth out to us ; and that we may be perfect,
‘ throughly furnish’d unto all good Works, 2 Tim. 3.
‘ 16, 17.

‘ 54 Quest. What do you learn from the Perfection of
‘ God’s Word ?

‘ Answ. That this Word must be the only Rule of my
‘ Faith and Holiness, so as not to seek for any Wisdom or
‘ Piety out of the Word of God. See Psal. 19. 8. John
‘ 17. 17.

‘ 55 Quest. And what do you observe from the Plain-
‘ nesses of the Holy Scriptures ?

‘ Answ. It is not enough that the Word is plain in it
‘ self, but it must be so to us ; we must behold the
‘ Light, for the more plainly God hath reveal’d himself,
‘ the more is the Ignorance unanswerable : John 3. 19.
‘ This is the Condemnation, that Light is come into the
‘ World, and Men lov’d Darkness rather than Light, because
‘ their Deeds were evil. 2 Cor. 4. 3, 4. If our Gospel be hid,
‘ it is hid to them that are lost : In whom the God of this
‘ World has blinded the Minds of them that believe not,
‘ lest the Light of the glorious Gospel of Christ, who is the
‘ Image of God, should shine unto them.

C H A P. IV.

*The Truths known by Scripture, chiefly of God,
his Attributes and Perfections.*

1 *Quest.* **W**HAT are we summarily to learn out of the Word of God ?

Answ. 1. God's Essence. 2. His Decrees. 3. The Execution of the same.

2 *Quest.* What do the Scriptures testify of God ?

Answ. That he is One in Essence, and Three in Persons :

1 John 5. 7. *There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost ; and these three are one.*

3 *Quest.* Where does God testify that he is One ?

Answ. Deut. 6. 4. *Hear, O Israel, the Lord our God Jehovah is (or are) One.* See also 1 Cor. 8. 4, 6. *We know that an Idol is nothing in the World, and that there is none other God but one. But unto us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.* Isa. 43. 10, 11. *Ye are my Witnesses, saith the Lord, and my Servant whom I have chosen : that ye may know and believe me, and understand that I am he : before me there was no God form'd, neither shall there be after me. I even I am the Lord, and beside me there is no Saviour.*

“ 4 *Quest.* Is there more than one Divine Being ?

“ *Answ.* No ; there can be but one primary, supreme, independent Cause of all things, one Almighty Omniscent Being.

“ 5 *Quest.* Why so ?

“ *Answ.* Suppose there were more than one, then the one must be dependent on the other or not. If he were, then he that is dependent would not be God, that is, not independent : And if not, then neither of them would be God, that is, most perfect ; for he would be more perfect, if all things that are without him, did depend on him.

6 *Quest.*

6 *Quest.* What does God further testify of himself?

Ans. That he possesseth all *Perfections* in himself in a most perfect manner.

7 *Quest.* Can you quote any Scriptures, where the *Perfections* of God are sum'd up together?

Ans. Yes; *Exod.* 34. 6, 7. *The Lord pass'd by before him, and proclaim'd, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth: Keeping Mercy for thousands, forgiving Iniquity and Transgression and Sin, and that will by no means clear the Guilty; visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.* 1 *Chron.* 29. 11, 12. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: for all that is in Heaven and in the Earth is thine: Thine is the Kingdom, O Lord, and thou art exalted as head over all. Both Riches and Honour come of thee, and thou reignest over all, and in thine Hand is Power and Might, and in thine hand it is to make great, and to give strength unto all.*

8 *Quest.* Does one *Perfection* of God differ from another?

Ans. No: for God is a *single Being*, in which there is no *Composition*; and all the *Perfections* of God are God himself, only consider'd by us after several ways.

9 *Quest.* How can you distinguish the *Perfections* of God?

Ans. We take them to be as of three sorts, or three manner of ways: 1. Those that belong to his *Essence* in general. 2. Those that are to be refer'd to the *Understanding* of God. 3. Those that belong to God's *Will*.

10 *Quest.* What *Perfections* does God reveal unto us of his *Essence* in general?

Ans. 1. That he is *spiritual*, *John* 4. 24. *God is a Spirit*; and therefore not to be *seen*. *Deut.* 4. 12, 15. *The Lord spake unto you out of the midst of the Fire: ye heard the Voice of the Words, but saw no Similitude, only ye heard a Voice. Take ye therefore good heed unto your selves (for ye saw no manner of Similitude on the day that the Lord spake unto you in Horeb, out of the midst of the Fire.)* 1 *Tim.* 1. 17. *Unto the King eternal, immortal,*
F *invisible,*

‘ invisible, the only wise God, be Honour and Glory for ever and
 ‘ ever. Amen. Not to be represented, Isa. 40. 18. To whom
 ‘ then will ye liken God? or what likeness will ye compare
 ‘ unto him? Not to be handled, Luke 24. 39. Behold my
 ‘ Hands and my Feet that it is I my self, handle me and see;
 ‘ for a Spirit hath not Flesh and Bones.

‘ 11 Quest. What further?

‘ Answ. The Life of God, Acts 14. 15. We preach unto
 ‘ you, that ye should turn from these Vanities unto the Living
 ‘ God.

‘ 12 Quest. What does the Life of God consist in?

‘ Answ. In the most perfect Act of the Divine Under-
 ‘ standing and Will.

‘ 13 Quest. Wherein further?

‘ Answ. That he is independent and of himself; John 5.
 ‘ 26. As the Father hath Life in himself, so hath he given to
 ‘ the Son to have Life in himself.

“ 14 Quest. What do you understand by God’s being
 “ independent?

“ Answ. That he dependeth not, in his Being, Existence,
 “ and Operations, on any other, but that he liveth and
 “ worketh of or by himself. So that the Cause why
 “ God is, is not to be look’d for out of God, but that
 “ he existeth by virtue of his own Perfections.

‘ 15 Quest. What more?

‘ Answ. That he is simple, unchangeable, James 1. 17.
 ‘ Every good Gift and every perfect Gift is from above, and
 ‘ cometh down from the Father of Lights, with whom is no
 ‘ Variableness neither shadow of turning. Incomprehensible,
 ‘ Psal. 145. 3. Great is the Lord, and greatly to be prais’d,
 ‘ and his Greatness is unsearchable. And Eternal, Rev. 1. 4.
 ‘ Grace be unto you, and Peace from him which is, and
 ‘ which was, and which is to come, and from the seven
 ‘ Spirits which are before his Throne. Psal. 90. 2. Before
 ‘ the Mountains were brought forth, or ever thou hadst form’d
 ‘ the Earth and the World, even from everlasting to ever-
 ‘ lasting thou art God.

“ 16 Quest. What do you understand by the Simplicity
 “ of God?

“ Answ. That Perfection, whereby all that which is in
 “ God is God himself, so as ’tis not to be suppos’d that
 “ he

“ he is subject to Composition of Parts, Properties or Accidents.

“ By this Perfection, God is not to be distinguished from his *Perfections* : Neither is one Perfection to be distinguished really from another ; God is not only *Perfect*, but *Perfection* it self ; not only *Wise*, but *Wisdom* it self ; not only *Holy*, but *Holiness* it self.

“ 17 *Quest.* What is God's *Unchangeableness* ?

“ *Ans.* That Perfection whereby God is at the same time all that which he is, without being chang'd in his Being, Virtues, or Decrees : Mal. 3. 6. *I am the Lord, I change not.* Numb. 23. 19. *God is not a man that he should lye, neither the Son of man that he should repent : hath he said, and shall he not do it ? Or hath he spoken, and shall he not make it good ?*

“ 18 *Quest.* What is God's *Eternity* ?

“ *Ans.* That Perfection whereby God being of himself, is without Beginning or End of his existing, and his Existence is not measur'd by the particles of Time.

“ So that there is not in God, *sooner* or *later*, nor *past*, *present* and *to come*. Or in short, the *Eternity* of God is an absolute *Necessity* of Existence after a most perfect way and manner.

“ 19 *Quest.* Which are the Perfections in particular of God's *Understanding* ?

“ *Ans.* His *Omniscience* and *Wisdom*. 1 Sam. 11. 3. *For the Lord is a God of Knowledge, and by him Actions are weighed.* Psa. 147. 5. *Great is the Lord, and of great power, his Understanding is infinite.* Rom. 11. 33. *O the depth of the Riches both of the Wisdom and Knowledge of God ! how unsearchable are his Judgments, and his ways past finding out !*

“ 20 *Quest.* Hath God Knowledge, and does he know all things ?

“ *Ans.* Yes. Heb. 4. 13. *Neither is there any Creature that is not manifest in his sight, but all things are naked and open unto the Eyes of him with whom we have to do.*

“ 21 *Quest.* What things does God know ?

“ *Ans.* 1. He knoweth himself, and his Virtues most intimately. 1 Cor. 2. 10, 11, 12. *God has revealed them unto us by the Spirit : for the Spirit searcheth all things, yea the*

“ deep things of God. For what man knoweth the things of
 “ man, save the Spirit of man which is in him? even so the
 “ things of God knoweth no man but the Spirit of God.
 Now we have not received the Spirit of the World, but the
 Spirit which is of God, that we might know the things that are
 “ freely given us of God.

“ 2. All that which is without him, even to the least
 “ things. Psa. 147. 4, 5. He telleth the number of the
 “ Stars, he calleth them all by their Names. Great is our
 “ Lord, and of great Power; his Understanding is infinite.

“ 3. Also the Sins of men. Jer. 16. 17. Mine Eyes are
 “ upon all their Ways, they are not hid from my Face, neither
 “ is their iniquity hid from mine Eyes.

“ 4. All possible things, even those that shall never come
 “ to pass. Mat. 11. 21, 23. Wo unto thee Chorazin, Wo unto
 “ thee Bethsaida. For if the mighty Works which were
 “ done in you, had been done in Tyre and Sidon, they would
 “ have repented long ago in Sackcloth and in Ashes. And
 “ thou Capernaum, which art exalted unto Heaven, shalt be
 “ brought down to Hell: for if the mighty Works which have
 “ been done in thee had been done in Sodom, it would have re-
 “ mained until this Day.

“ 5. All things that come to pass and are contingent.
 “ Isa. 41. 22, 23. Let them bring forth and shew what
 “ shall happen: Let them shew the former things what they
 “ be, that we may consider them, and know the latter end of
 “ them. Shew the things that are to come hereafter, that
 “ we may know that ye are Gods. Yea, do good or do evil, that
 “ we may be dismayed, and behold it together.

“ 6. The most secret Thoughts of Man. 1 Chron. 28.

“ 9. And thou Solomon my Son, know thou the God of thy Fa-
 “ ther, and serve him with a perfect Heart, and with a willing
 “ mind: For the Lord searcheth all Hearts, and understandeth
 “ all the Imaginations of the Thoughts. If thou seek him, he
 “ will be found of thee; but if thou forsake him, he will cast
 “ thee off for ever.

“ 22 Quest. Does God conceive or comprehend things,
 “ as we do, successively, the one first, and the other
 “ next?

“ Answ. No, God does always understand all things by
 “ an infinite Act of his incomprehensible Understanding.

“ 23 Quest.

‘ 23 *Quest.* Which are the Perfections of God’s Will ?

‘ *Ans.* God’s Omnipotence. *Pla.* 115. 3. *Our Lord is in the Heavens, he hath done whatsoever he pleased.* 2 *Chron.* 20. 6. *O Lord God of our Fathers, art not thou God in Heaven ? and rulest thou not over all the Kingdoms of the Heathen ? and in thine hand is there not Power and Might, so that none is able to withstand thee ? To which belongeth also God’s Omnipresence.* *Jer.* 23. 23, 24. *Am I a God at hand, saith the Lord, and not a God afar off ? Can any man hide himself in secret places that I shall not see him, saith the Lord ? Do not I fill Heaven and Earth, saith the Lord ?* *Act.* 17. 28. *In him we live and move and have our Being.*

“ 24 *Quest.* What is the Omnipotence of God ?

“ *Ans.* That Perfection of God’s Will, whereby he is able to do and to act what may tend to his Honour, and to destroy and prevent all that which withstandeth his Perfections, or is opposite to his Attributes.

“ 25 *Quest.* Can God do any thing inconsistent with his Perfections ?

“ *Ans.* No, for God cannot deny himself. 2 *Tim.* 2.

“ 13. *If we believe not, yet he abideth faithful, he cannot deny himself.* He cannot lie. *Tit.* 1. 2. *God that cannot lie.*

“ 26 *Quest.* Is not this an Impotence in God ?

“ *Ans.* No, but the highest Perfection.

“ 27 *Quest.* Can God do things which are inconsistent with, or contrary to one another ?

“ *Ans.* Tho God can do things which surpass our Understanding, yet he can do nothing contrary to it self, or contrary to his Decree : For this way would his Truth and Unchangeableness be obscur’d.

“ 28 *Quest.* How is God Omnipresent ?

“ *Ans.* By his Power, whereby he works all in all things.

“ 29 *Quest.* Does God fill Heaven and Earth ?

“ *Ans.* Not by a local Repletion, but so as is mentioned.

“ 30 *Quest.* Where is God then ?

“ *Ans.* In Heaven, upon Earth, in Hell it self. *Pla.* 139. 7,—10. *Whither shall I go from thy Spirit, or whither shall I flee from thy presence ? If I ascend up to Heaven, thou art there ; if I make my Bed in Hell, behold thou art there.*

“ If

" If I take the wings of the morning and dwell in the uttermost parts of the Sea, even there shall thy hand lead me, and thy right hand shall hold me.

" 31 Quest. How is God in Heaven ?

" Answ. By showing forth his Glory and Blessedness.

" 32 Quest. How is he upon Earth ?

" Answ. By the Exercise of his Power, Providence and Grace.

" 33 Quest. How is he in Hell ?

" Answ. By his vindictive or revenging Justice.

" 34 Quest. What further Perfections belong to the Will of God ?

" Answ. God's Holiness. Isa. 6. 3. *Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory.* 1 Pet. 1. 15, 16. *As he who hath called you is holy, so be ye holy in all manner of Conversation: Because it is written, Be ye holy, for I am holy.* God's Righteousness. Psa. 11. 7. *The righteous Lord loveth Righteousness, his Countenance does behold the upright.* 2 Tim. 4. 8. *There is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing.* To this belongeth also his Jealousy: Exod. 20. 5. *I the Lord thy God am a jealous God.* Nah. 1. 2. *God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his Adversaries, and he reserveth wrath for his Enemies.* And his Anger: Psa. 7. 11. *God judgeth the righteous, and God is angry with the wicked every Day.*

" 35 Quest. What do you understand by God's Holiness ?

" Answ. The Love of God to himself, or that Perfection of God, whereby he is in his Will and Works such as it becomes him to be, and whereby he loveth all things that do contribute to the Illustration of his Glory: and on the other hand does hate whatsoever obscureth his Perfections.

" 36 Quest. What is the Righteousness of God ?

" Answ. Nothing else but his Holiness consider'd with relation to the good and bad Actions of the rational Creature, which he either rewardeth or punisheth.

" 37 Quest. What is God's Jealousy ?

" Answ.

" *Answ.* That same Holy Will of God, whereby he intendeth inviolably to maintain his Glory, and all that which he esteemeth and loveth.

" 38 *Quest.* What is God's Anger ?

" *Answ.* The same Will of God, whereby he hateth and punisheth all that which runs contrary to his Holiness.

" 39 *Quest.* Go on to mention the Perfections of God's Will.

" *Answ.* His Goodness, Grace, Mercy. *Exod. 34. 6. The Lord God, the Lord God merciful and gracious, long-suffering and abundant in Goodness and Truth. And Rom. 2. 4. Or despisest thou the riches of his Goodness and Forbearance and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance ?*

" 40 *Quest.* What is God's Goodness ?

" *Answ.* In general the Will of God to do good to his Creatures.

" 41 *Quest.* What is God's Grace ?

" *Answ.* The Will of God to do good to a rational Creature without or against his Deserts.

" 42 *Quest.* What is his Mercy ?

" *Answ.* The Will of God to do good to a rational Creature, become miserable by Sin, and the guilt of Sin.

" 43 *Quest.* What is God's Forbearance ?

" *Answ.* That holy Will of God, whereby he can and is willing to defer deserv'd punishment, and in the mean time do good to the Sinner. *Acts 14. 17. He left not himself without witness, in that he did good, and gave us rain from Heaven and fruitful Seasons, filling our Hearts with Food and Gladness.*

" 44 *Quest.* What is the Glory of God ?

" *Answ.* The important and joynt weight of all the Divine Virtues and Perfections, or the incomparable Excellency which we thereupon conceive to be in God. Therefore when *Moses* intreated the Lord, saying, *Show me thy Glory*, the Lord answer'd him : *I will make all my Goodness pass before thee. And when the Lord passed by before him, his Name and Glory were thus proclaimed, The Lord, the Lord God, &c. Exod. 24. 6. Compare herewith 2 Cor. 3. 18. We all with*
open

open face beholding as in a glass the Glory of the Lord, are chang'd into the same Image from Glory to Glory, even as by the Spirit of the Lord.

' 45 Quest. Wherein does the Blessedness of God consist?

' Answ. In this, that God does most intimately know himself, and his glorious Attributes, that he loves the same, delights and satisfies himself in them in an incomprehensible Manner. 1 Tim. 1. 11. *The glorious Gospel of the blessed God.* Ch. 6. 15. *The blessed and only Potentate.*

' 46 Quest. Wherein does the Blessedness of the rational Creature consist?

' Answ. In the Knowledge, Love, and Enjoyment of God. Psa. 33. 12. *Blessed is the Nation whose God is the Lord, and the People whom he hath chosen for his own Inheritance.* Psa. 16. 11. *Thou wilt shew me the path of Life, in thy presence is fulness of Joy, at thy right hand there are pleasures for evermore.* Psa. 73. 28. *It is good for me to draw near to God.* Psa. 89. 15, 16, 17. *Blessed is the People that know the joyful Sound: they shall walk O Lord in the Light of thy Countenance. In thy Name shall they rejoice all the day, and in thy Righteousness shall they be exalted. For thou art the Glory of their Strength, and in thy Favour our Horn shall be exalted.* See before Chap. 1. Quest. 2—8.

" 47 Quest. What further Considerations must we have of these Attributes of God?

" Answ. That they cannot well be own'd and stated in God, unless we presuppose the Trinity of God, and his purpose of exercising Grace.

U S E.

48 Quest. How are you to manage the Consideration of all these Perfections of God?

Answ. In general, not only to observe that all these Perfections are in God, but also that I must endeavour to partake of and have Communion with the same; as all those do that stand in Covenant with God, to whom the Lord is become a God in Christ.

49 Quest. What do you further observe concerning the Perfections of God?

Answ. That they may be for my Examples, whereunto I ought to be conformable according to my measure; for in this

this the Image of God does consist : Mat. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* 2 Pet. 1. 4. *That by these ye might be Partakers of the Divine Nature, having escap'd the Corruption that is in the World through Lust.*

50 Q. What do you in particular learn from the Unity of the Godhead ?

A. That I must esteem him my only God and Good, and have no other Gods before him. *Psal. 73. 25, 26. Whom have I in Heaven but thee ? and there is none upon Earth that I desire besides thee. My Flesh and my Heart faileth : but God is the Strength of my Heart, and my Portion for ever.*

51 Q. What do you learn from the Life of God ?

A. 1. That God is not only Life for himself, but also for the good of the Sinner ; and therefore that we must fetch Life from him as from the Fountain of Life : *Psal. 36. 9. With thee is the Fountain of Life, in thy Light shall we see Light. Jer. 2. 13. My People have committed two Evils : they have forsaken me the Fountain of living Waters, and hew'd them out Cisterns, broken Cisterns, that can hold no Water.*

2. The Life of God must cause in us the Fear of God : *Heb. 10. 31. It is a fearful thing to fall into the hands of the living God.* Also Trust and Hope in him : *1 Tim. 4. 10. We trust in the living God, who is the Saviour of all Men, especially of those that believe.*

52 Q. What does the Independence of God teach you ?

A. To own and acknowledg my Dependence upon God, and to live in a perpetual Apprehension of it ; owning that all my Life, Motion, Power, Grace and Ability do proceed from him : *Phil. 2. 13. For it is God that worketh in you both to will and to do of his good Pleasure. Jam. 1. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of Lights.*

53 Q. What Comfort does the Unchangeableness of God afford you ?

A. That God's gifts of Grace, Love and Faithfulness, are without Repentance : *Rom. 11. 29. The gifts and calling of God are without Repentance. Isa. 54. 10. The Mountains shall depart, and the Hills be remov'd, but my Kind-*

open face beholding as in a glass the Glory of the Lord, are chang'd into the same Image from Glory to Glory, even as by the Spirit of the Lord.

‘ 45 Quest. Wherein does the Blessedness of God consist?

‘ *Ans.* In this, that God does most intimately know himself, and his glorious Attributes, that he loves the same, delights and satisfies himself in them in an incomprehensible Manner. 1 Tim. 1. 11. *The glorious Gospel of the blessed God.* Ch. 6. 15. *The blessed and only Potentate.*

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U S E.

48 Quest. How are you to manage the Consideration of all these Perfections of God?

Ans. In general, not only to observe that all these Perfections are in God, but also that I must endeavour to partake of and have Communion with the same; as all those do that stand in Covenant with God, to whom the Lord is become a God in Christ.

49 Quest. What do you further observe concerning the Perfections of God?

Ans. That they may be for my Examples, whereunto I ought to be conformable according to my measure; for in
this

this the Image of God does consist : Mat. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* 2 Pet. 1. 4. *That by these ye might be Partakers of the Divine Nature, having escap'd the Corruption that is in the World through Lust.*

50 Q. What do you in particular learn from the Unity of the Godhead ?

A. That I must esteem him my only God and Good, and have no other Gods before him. *Psal. 73. 25, 26. Whom have I in Heaven but thee ? and there is none upon Earth that I desire besides thee. My Flesh and my Heart faileth : but God is the Strength of my Heart, and my Portion for ever.*

51 Q. What do you learn from the Life of God ?

A. 1. That God is not only Life for himself, but also for the good of the Sinner ; and therefore that we must fetch Life from him as from the Fountain of Life : *Psal. 36. 9. With thee is the Fountain of Life, in thy Light shall we see Light. Jer. 2. 13. My People have committed two Evils : they have forsaken me the Fountain of living Waters, and hew'd them out Cisterns, broken Cisterns, that can hold no Water.*

2. The Life of God must cause in us the Fear of God : *Heb. 10. 31. It is a fearful thing to fall into the hands of the living God.* Also Trust and Hope in him : *1 Tim. 4. 10. We trust in the living God, who is the Saviour of all Men, especially of those that believe.*

52 Q. What does the Independance of God teach you ?

A. To own and acknowledg my Dependence upon God, and to live in a perpetual Apprehension of it ; owning that all my Life, Motion, Power, Grace and Ability do proceed from him : *Phil. 2. 13. For it is God that worketh in you both to will and to do of his good Pleasure. Jam. 1. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of Lights.*

53 Q. What Comfort does the Unchangeableness of God afford you ?

A. That God's gifts of Grace, Love and Faithfulness, are without Repentance : *Rom. 11. 29. The gifts and calling of God are without Repentance. Isa. 54. 10. The Mountains shall depart, and the Hills be remov'd, but my Kind-*

ness shall not depart from thee, neither shall the Covenant of my Peace be remov'd, saith the Lord that hath mercy on thee. Isa. 55. 3. Incline your ear, and come unto me; hear and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David. John 13. 1. Jesus having lov'd his own which were in the World, he lov'd them unto the end.

54 Q. What do you learn from the Incomprehensibleness of God?

A. That I humbly own that my Understanding is finite, and do not inspect too far into the Mysterys of God; being contented and satisfied with that which God hath reveal'd of himself, Psal. 139. 6. Job 26. 14. Lo, these are parts of his ways; but how little a Portion is heard of him? but the Thunder of his Power who can understand? Rom. 11. 33, 34. quoted before.

55 Q. What does the Eternity of God mind you of?

A. That God is the only and eternal Good, worthy to be lov'd and sought after in the highest degree; whenas all other things besides God are subject to temporal Changes and Destruction: Heb. 1. 10, 11, 12. Thou, O Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but thou remainest; and they all wax old as doth a Garment. And as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy Years shall not fail.

56 Q. What do you infer for practice from the Omniscience of God?

A. A Lesson to mind and to consider my Thoughts, Words and Actions, as in the Presence of the all-seeing Eye of God, for which I am to give an account to him, showing forth that the Omniscience of God hath an Impression upon my Soul, and that I therefore believe it: 1 Sam. 2. 3. Talk no more so exceeding proudly, let not Arrogance come out of your Mouth; for the Lord is a God of Knowledge, and by him Actions are weigh'd. Prov. 5. 21. The ways of Man are before the Eyes of the Lord, and he pondereth all his goings. 1 Thess. 2. 4. As we are allowed of God to be put in trust with the Gospel, even so we speak not as pleasing Men, but God which trieth our Hearts.

‘ 57 Q. Are there such Men, as express by their Behaviour that they do not believe the Omniscience of God ?

‘ A. Yes ; they are (1.) all wicked Persons, that sin with a high hand : Psal. 94. 7. *Yet they say that God shall not see, neither shall the God of Jacob regard it.* Job 22. 13, 14. *And thou sayest, How doth God know ? Can he judg through the dark Cloud ? Thick Clouds are a Covering to him that he seeth not, and he walketh in the Circuit of Heaven.* (2.) Those that do not dread to sin in secret, tho they would perhaps be asham’d to sin before Men : Isa. 29. 15. *Wo unto them that seek deep to hide their Counsel from the Lord, and their Works are in the dark ; and they say, who seeth us, and who knoweth us ?* (3.) All Hypocrites and false Pretenders. (4.) Such also as are civiliz’d nominal Christians.

‘ 58 Q. What Comfort have the Children of God from his Omniscience ?

‘ A. They are assur’d, that his Eye is upon them for Good : 2 Chron. 16. 9. *The Eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in the behalf of them whose Heart is perfect towards him.* That their Thoughts, Tears and Groans are not hid from him : Psal. 56. 8. *Thou tellest my Wandrings ; put thou my Tears into thy Bottle : are they not in thy Book ?*

‘ 2. When the World condemneth them, they are sure that the Lord bears witness to their Integrity : Job 16. 19. *Also now behold my Witness is in Heaven, and my Record is on high.* Chap. 31. 4, 5, 6. *Doth not he see my ways, and count all my steps ? If I walk with vanity, or if my foot hath hasted to Deceit ; let me be weigh’d in an even Ballance, that God may know mine Integrity.*

‘ 59 Q. What Duty do you draw from the Consideration of God’s Will ?

‘ A. That I own and acknowledg it as supreme, perfect and good, submit to it, rest satisfied in it, strictly observe it, without murmuring, and with a Renunciation of my own Will : 2 Sam. 15. 26. *If he thus say, I have no delight in thee ; behold here am I, let him do to me as seemeth good unto him.* Acts 21. 14. *When Paul would not be persuaded, we ceas’d, saying, the Will of the Lord be done.* Rom. 12. 2. *Be ye transform’d by the renewing of*

‘ your Mind, that ye may prove what is that good, and acceptable, and perfect Will of God.

‘ 60 Q. What is the Almighty Power of God to work in you?

‘ A. 1. His Fear : Jer. 5. 22. Fear ye not me, saith the Lord ? Will ye not tremble at my Presence, which have plac’d the Sand for the Bound of the Sea, by a perpetual Decree, that it cannot pass it : and tho the Waves thereof toss themselves, yet can they not prevail ; tho they roar, yet can they not pass over it. Mat. 10. 28. Fear them not which kill the Body, but are not able to kill the Soul ; but rather fear him which is able to destroy both Soul and Body in Hell.

‘ 2. Submission unto him : 1 Pet. 5. 6. Humble your selves therefore under the mighty Hand of God, that he may exalt you in due time.

‘ 3. Reliance on and Trust in him : Psal. 118. 8, 9, 14. It is better to trust in the Lord, than to put confidence in Man. It is better to trust in the Lord, than to put confidence in Princes. The Lord is my Strength and Song, and is become my Salvation. Dan. 3. 17. Our God whom we serve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine Hand, O King. 2 Cor. 1. 9, 10. We had the Sentence of Death in our selves, that we should not trust in our selves, but in God which raiseth the Dead : Who deliver’d us from so great a Death, and does deliver ; in whom we trust that he will yet deliver us.

‘ 4. The magnifying and praising the Power of God : Rev. 15. 4. Who shall not fear thee, O Lord, and glorify thy Name ? For thou only art holy, for all Nations shall come and worship before thee, for thy Judgments are made manifest.

‘ 61 Q. What use do you make of God’s Omnipresence ?

‘ A. The same as of his Omniscience : See above Quest. 55, 57.

‘ 62 Q. What does the Holiness of God teach you ?

‘ A. To be holy in all manner of Conversation, because God is holy ; Rev. 19. 2. 1 Pet. 1. 15, 16. As he which has called us is holy, so be ye holy in all manner of Conversation : because it is written, Be ye holy, for I am holy. So as to be in all my Thoughts, Desires, Words and Actions, agreeable to the Holiness of God.

‘ 63 Q.

‘ 63 Q. What use do you make of the Righteousness
‘ of God ?

‘ A. To own it to be in God, to magnify, dread and
‘ deprecate the deserv’d and direful Effects of it for Christ’s
‘ sake : and to comfort my self with it concerning all the
‘ Injuries done to the Church of God or my self.

‘ 64 Q. And what concerning God’s Grace and Mercy ?

‘ A. That I admire the greatness of it towards mise-
‘ rable Sinners, that I make it my refuge, and be a Parta-
‘ ker of it : Heb. 4. 16. *Let us therefore come boldly unto*
‘ *the Throne of Grace, that we may obtain Mercy, and find*
‘ *Grace to help in time of need.* And lastly, that in imitation
‘ of it, I be also good, gracious, loving and merciful :
‘ Luke 6. 36. *Be ye therefore merciful, as your Father also is*
‘ *merciful.* Col. 3. 12, 13, 14. *Put on therefore (as the Elect*
‘ *of God, holy and beloved) Bowels of Mercies, Kindness,*
‘ *Humbleness of Mind, Meekness, Long-suffering; Forbearing*
‘ *one another, and forgiving one another, if any Man have*
‘ *a quarrel against any : even as Christ forgave you, so also*
‘ *do ye.* And above all these things put on Charity, which is
‘ the Bond of Perfection.

‘ 65 Q. What does the Long-suffering of God teach
‘ you ?

‘ A. That I do not despise or neglect it, but use it to
‘ Conversion : Rom. 2. 4. *Or despisest thou the Riches of*
‘ *his Goodness and Forbearance of God, not knowing that the*
‘ *goodness of God leadeth thee to Repentance ?* And other-
‘ wise than the Wicked do : Eccles. 8. 2. *Because Sentence*
‘ *against an evil Work is not executed speedily ; therefore the*
‘ *Heart of the Sons of Men is fully set in them to do evil.*

‘ 66 Q. What use are you to make of the Glory of God ?

‘ A. I must endeavour to make it out plain to my self
‘ in Christ, and magnify it, and strive to be changed after
‘ it from Glory to Glory, as by the Spirit of the Lord :
‘ 2 Cor. 3. 18. *But we all with open face beholding as in a*
‘ *glass the Glory of the Lord, are chang’d into the same Image*
‘ *from glory to glory, even as by the Spirit of the Lord.*

‘ 67 Q. And what does the Blessedness of God teach
‘ you ?

‘ A. 1. That I may acknowledg that God hath no need
‘ to be serv’d by Man’s hands, as tho he wanted any thing ;
‘ but

- ‘ but that he is perfectly blessed in himself.
 ‘ 2. That I may place my Happiness only in the Know-
 ‘ ledg, Love and Enjoyment of God, who hath manifested
 ‘ himself as a God of Salvation, even also to the Sinner.
 ‘ 68 Q. What need is there to be so large in this Article?
 ‘ A. Because the Ground and Foundation of Godliness is
 ‘ laid in it, for the Attributes and Perfections of God are
 ‘ the Rule of the Sinner’s Sanctification.
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C H A P. V.

Concerning the Holy Trinity.

- ‘ 1 *Quest.* **T**HUS far concerning God and his Essence in
 ‘ general, and of his Perfections: Is there
 ‘ any other thing to be consider’d concerning the Essence
 ‘ of God?
 ‘ *Answ.* Yes; his Trinity.
 ‘ 2 Q. Is this any ways to be known by Nature?
 ‘ A. No: For Reason teacheth us no more, than that
 ‘ God is one.
 ‘ 3 Q. Where then do we learn this Truth?
 ‘ A. In the infallible Word of God.
 ‘ 4 Q. Doth not this Word then stand in opposition to
 ‘ Reason?
 ‘ A. No: but it declareth Mysterys unto us, which sur-
 ‘ pass our Apprehension: See Chap. 3. Qu. 37.
 ‘ 5 Q. But is not this contradictory, that Reason telleth
 ‘ us that God is *One*, and the Scripture that he is *Three*?
 ‘ A. If the Holy Scripture did teach, that there were
 ‘ three Divine Beings, it would be contrary to Reason; but
 ‘ affirming positively the Oneness of the Divine Being, it
 ‘ is not repugnant to Reason: for it revealeth only some-
 ‘ thing more of God, which surmounts the reach of
 ‘ Reason.
 ‘ 6 Q. What Order would you observe to lead up your
 ‘ self and others unto the knowledg of the adorable Tri-
 ‘ nity?
 ‘ A. I would guide my Thoughts *a priori* thus.
 ‘ 1. That

“ 1. That all Men are Sinners, natural Conscience doth teach.

“ 2. But the Word of God doth teach it more plainly :
 “ Psal. 51. 5. *Behold I was shapen in Iniquity, and in Sin*
 “ *did my Mother conceive me.* Gen. 6. 5. *God saw the Wickedness of Man was great in the Earth, and that every*
 “ *Imagination of the Thoughts of his Heart was only evil*
 “ *continually.* Rom. ch. 1, & 2. ch. 3. 3. Where the Apostle
 “ strongly asserts, that all Men are under Sin and Corruption,
 “ and therefore are liable to the Curse and Wrath of
 “ God. Ver. 19. *Now we know that what things soever*
 “ *the Law saith, it saith to them who are under the Law,*
 “ *that every Mouth may be stop'd, and all the World may be-*
 “ *come guilty before God.*

“ 3. This is a wretched and miserable State ; and the
 “ more, because Man cannot be deliver'd by himself,
 “ nor by any Creature : Psal. 49. 7, 8. *None of them*
 “ *can by any means redeem his Brother, nor give to God*
 “ *a ransom for him : for the Redemption of their Soul is*
 “ *precious, and it ceaseth for ever.*

“ 4. Nay further, no created Understanding is able to
 “ find out ways and means, by which God can, in honor
 “ to his Justice, be gracious unto the Sinner.

“ 5. Yet there is ground to conjecture, that God would
 “ not that all Men should perish for ever. See Chap. 3.
 “ Quest 23.

“ 6. But to save Sinners God must find out and contrive
 “ some means for it.

“ 7. Yet the Redemption of a Sinner is a work of such
 “ an Efficacy, as produceth and is followed close with
 “ so much Glory, that none but God could undertake and
 “ execute it.

“ 8. For both these reasons we may easily conceive
 “ that God is *All-sufficient*.

“ 7 Q. But would God be all-sufficient to redeem and
 “ save the Sinner, if there were not *Three Persons* in the
 “ Deity.

“ A. It seemeth not.

“ 8 Q. Why so?

“ A. Because there ought to be a Divine Person, to
 “ whose Justice Satisfaction may be made : one Divine
 “ Person

“ Person that satisfieth for Man ; and one who may be able
 “ to apply the Propitiation and Justification purchas'd.

“ 9 Q. What do you conclude from this ?

“ A. That the Trinity in the Essence of God is the
 “ ground of God's All-sufficiency.

[*All this ought to be treated of more at large ; but Brevity,
 which is intended in this Treatise, doth not allow it.*]

“ 10 Q. How do you prove this Doctrine *a posteriori*,
 “ or from the Effect to the Cause, as we say ?

“ A. I am confirm'd in the Truth of these Positions
 “ by the Holy Scriptures, which also lay down the Trinity
 “ of God as the ground of his All-sufficiency.

“ 11 Q. How do you prove this Mystery from Scrip-
 “ ture ?

“ A. Thus : 1. I state it as granted that God is *One* only
 “ in his Being : this is taught by Reason, and cannot be sup-
 “ pos'd to be opposite to Scripture. 2. Nor does its
 “ Congruity therewith less appear ; for it yields abundant
 “ Proofs to assure us of the *Oneness* of the Divine Essence :
 “ Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord.*
 “ Deut. 32. 12. *Psalm 86. 10. For thou art great, and doest*
 “ *wondrous things : Thou art God alone.* Isa. 45. 5. *I am*
 “ *the Lord, and there is none else ; there is no God besides*
 “ *me.* 1 Tim. 2. 5. *For there is one God.* Eph. 4. 5, 6.
 “ *One Lord, one Faith, one Baptism, one God and Father of*
 “ *all, who is above all, and through all, and in you all.*
 “ 3. I state it also for granted, that God is jealous of his
 “ own Glory : *Exod. 20. 5. I the Lord thy God am a jealous*
 “ *God.* And that he will not give it to another : *Isa. 42.*
 “ *8. I am the Lord, that is my Name, and my Glory will I not*
 “ *give to another, neither my Praise to graven Images.*
 “ 4. Yet we read that God frequently speaketh of himself
 “ in the plural Number : *Gen. 1. 26. God said, Let Us*
 “ *make Man in our Image, after our Likeness, and let him*
 “ *have dominion, &c.* *Gen. 11. 7. Go to, let Us go down,*
 “ *and there confound their Language.* *John 1. 1. In the be-*
 “ *ginning was the Word, and the Word was with God, and the*
 “ *Word was God.* *Eccles. 12. 1. Remember thy Creators in*
 “ *the days of thy Youth.* *Psalm 45. 7. Thou lovest Right-*
 “ *eousness, and hatest Wickedness ; therefore God, thy God,*
 “ *hath anointed thee with the Oil of gladness above thy*
 “ *Fellows.*

Fellows. 5. And that the Divine Names, Properties, Operations, Glory, and all that whereby God is distinguish'd from that which is no God, is ascrib'd to more than One. 6. And this to Three: Numb. 6. 24—27. *The Lord blefs thee, and keep thee. The Lord make his Face shine upon thee, and be gracious unto thee. The Lord lift up his Countenance upon thee, and give thee Peace. And they shall put my Name upon the Children of Israel, and I will blefs them.* 2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.* Josh. 22. 22. *The Lord God of Gods he knoweth if it be in rebellion.* Psal. 67. 6, 7. *Then shall the Earth yield her Increase, and God even our own God shall blefs us. God shall blefs us, and all the Ends of the Earth shall fear him.* Isa. 6. 3. *Holy, holy, holy is the Lord of Hosts; the whole Earth is full of his Glory.* 7. And these three are nam'd the Father, the Son or the Word, and the Holy Ghost: Psal. 33. 6. *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.* Prov. 30. 4. *What is his Name, and what is his Son's Name, if thou canst tell?* Hag. 2. 4, 5. *Tet now be strong, O Zerubbabel, according to the Word that I covenanted with you, when ye came out of Egypt; so my Spirit remaineth among you.* Mat. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* John 14. 16. *And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever.* 1 John 5. 7. 8. Those Phrases which the Holy Ghost useth so fully and frequently of the Divine Work, make me conclude, (1.) Either that there be three Divine Beings. (2.) Or that there is but one Divine Being, and thus but one Person, who because of several Properties, Relations or Operations, is called sometimes Father, sometimes Son, and sometimes Holy Ghost. (3.) Or thus, as some hold at this day, that the Divine Being consider'd in general, is called the Father; that same Being as it knoweth it self, the Son, and as it loveth it self, the Holy Ghost. (4.) Or then that there is ONE Divine Being; but that it is proper and common to THREE Persons or Subsistences.

“ 12 Q. Which of these four Positions is the truest ?

“ A. The last, as *John* doth testify expressly, 1 *John* 5.

“ 7. and this only can satisfy in all the Phrases us'd in this Mystery.

“ 13 Q. Why do you reject the first ?

“ A. Because it goeth quite contrary to the Oneness of God's Being.

“ 14 Q. Why do you reject the second and third Positions ?

“ A. Because they do not come up to the Efficacy or Emphasis of those Phrases which the Holy Ghost useth in this matter, which distinguish three Persons, whereof the one is not the other ; not to touch upon several Absurdities, which the third Position doth imply.

“ 15 Q. What do you judge of those that do undertake to prove this Mystery by Reason ?

“ A. That they labour in vain, and favour the *Socinians* too much ; against whom they will never be able to produce convincing proofs from Reason.

“ 16 Q. What do you think of those Comparisons whereby this Mystery is clear'd ?

“ A. That they ought not to be us'd, or at least very sparingly, because they serve rather to darken than to clear up this Mystery.

“ 17 Q. But what do you think of those that draw this Mystery from the Union between *Adam* and his Wife, as also compare the Soul, the Light, Extension, &c. with the Trinity ?

“ A. That by so doing they do speak not only too meanly, but almost blasphemously of this high and adorable Mystery.

18 Q. Is it not enough for a Sinner to know God as the only God and most perfect Being ?

A. No : But to know him to Salvation, he must know him as God in *three Persons*.

19 Q. Hath God reveal'd himself as such ?

A. Yes. 1 *John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are one.* 2 *Cor.* 13. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.* Amen. *Mat.* 28. 19. *Go ye therefore*
and

and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

20 Q. Are there not three Gods?

A. No, but One God in Three Persons or Subsistences.

21 Q. Which is the Order of the three Persons?

A. The first is the Father, the second the Son, the third the Holy Ghost?

22 Q. Is the Father more antient than the Son, and the Son than the Holy Ghost?

A. No: but these three Persons are the only eternal God; so as the Father was not before the Son, nor the Son before the Holy Ghost.

23 Q. Which is the most excellent of the three Persons?

A. They are equal in Dignity; for they belong all three to the same Divine Essence: *These Three are One*, 1 John 5. 7.

24 Q. Why doth the Son of God say then, *The Father is greater than I*? John 14. 28.

A. This is to be understood in reference to his Mediatory Office, and the State of his Humiliation. For he saith in another place, *I and the Father are One*; and he maketh himself equal with God, John 10. 30.

25 Q. Why is the first Person call'd *Father*?

A. Because he hath begotten the Son.

26 Q. What do you understand by this Generation?

A. As the Father hath Life in himself, so hath he also given from Eternity to the Son to have Life in himself, John 5. 26.

27 Q. Why is the second Person call'd *the Son*?

A. Because he is begotten of the Father: *Psal. 2. 7. The Lord hath said unto me, Thou art my Son, this day have I begotten thee.*

28 Q. How is this Generation otherwise signified or recommended to our Apprehension?

A. That the Son is the Brightness of the Father's Glory, and the express Image of his Person, *Heb. 1. 3.*

29 Q. Why is the third Person call'd *the Spirit*?

A. Because he proceeds from the Father and the Son, and is as it were *breathed*. Therefore he is call'd *the Breath of God's mouth*, *Psal. 33. 6.* and *the Breath of the Almighty*, *Job 33. 4.*

30 Q. Why is he called the *Holy Ghost*?

A. Because it belongeth to him to sanctify the Sinner.

“ 31 Q. Which is the personal Attribute of God the Father?

“ A. That he doth beget, and is not begotten,

“ 32 Q. Which is the Attribute of the Son, whereby he is distinguish'd from the Father and the Holy Ghost?

“ A. That he is generated of the Father.

“ 33 Q. Which is the personal Attribute of the Holy Ghost?

“ A. That he proceeds from the Father and the Son.

“ 34 Q. Which is the Order of working of the three Persons? How doth the Father work?

“ A. Immediately from himself, by the Son and the Holy Ghost.

“ 35 Q. How worketh the Son?

“ A. From the Father, by himself, and by the Holy Ghost.

“ 36 Q. How worketh the Holy Ghost?

“ A. From the Father and the Son, by himself.

Of God the Son.

“ 37 Q. Whence do you know that the Son is the eternal true God?

“ A. Because that to him are ascrib'd Divine Names, Attributes, Operations, and Honor.

“ 38 Q. What Divine Names are given unto him?

“ A. The Name of *Jehovah*; Isa. 45. 24, 25. *He* (to wit God the Father) shall say of me, Surely in the Lord have I Righteousness and Strength; even to him shall Men come, and all that are incens'd against him shall be asham'd. In the Lord shall all the Seed of Israel be justified, and shall glory. Jer. 23. 6. This is his Name whereby he shall be called, The Lord our Righteousness. El and Elohim, Psal. 45. 6, 7. Thy Throne is for ever and ever, the Scepter of thy Kingdom is a right Scepter. Thou lovest Righteousness, and hatest Wickedness: therefore God, thy God hath anointed thee with the Oil of Gladness above thy Fellows. Isa. 9. 5. Unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder; and his Name shall be call'd
Wen.

' Wonderful, Counsellor, the mighty God, the everlasting Father,
 ' the Prince of Peace. Adonai, Dan. 9. 17. O our God, hear
 ' the Prayer of thy Servant, and his Supplications, and cause
 ' thy Face to shine upon thy Sanctuary that is desolate, for
 ' the Lord's sake. Exod. 4. 10. And Moses said to the
 ' Lord, O my Lord, I am not eloquent, &c. Judges 6. 13.
 ' O my Lord, if the Lord be with us, &c. why then is all this
 ' befallen us? God, John 1. 1. In the beginning was the Word,
 ' and the Word was with God, and the Word was God. Rom.
 ' 9. 5. Of whom as concerning the Flesh Christ came, who is
 ' over all God blessed for ever. Amen. 1 John 5. 18. This
 ' is the true God and eternal Life.

' 39 Q. What Divine ATTRIBUTES are as-
 ' crib'd to him?

' A. 1. Eternity, Isa. 9. 5. Unto us a Child is born, unto
 ' us a Son is given, and his Name is call'd Everlasting Father.
 ' Heb. 9. 14. How much more shall the Blood of Christ, who thro
 ' the eternal Spirit offer'd himself without spot to God, purge
 ' your Conscience from dead works to serve the living God?
 ' Prov. 8. 22, 23. The Lord possessed me in the beginning of
 ' his way, before his Works of old. I was set up from ever-
 ' lasting, from the beginning, or ever the Earth was. Rev. 1.
 ' 8. I am Alpha and Omega, the Beginning and the Ending,
 ' saith the Lord, which is, and which was, and which is to
 ' come, the Almighty. Heb. 1. 10, 11, 12.

' 2. Omniscience, John 21. 17. Peter said unto him,
 ' Lord thou knowest all things, thou knowest that I love thee.
 ' Heb. 4. 13. Neither is there any Creature that is not mani-
 ' fest in his sight: but all things are naked and open unto
 ' the Eyes of him with whom we have to do. Rev. 2. 23. All
 ' the Churches shall know that I am he which searcheth the
 ' Reins and Heart, &c.

' 3. Almighty Power, John 5. 19, 21. For what things
 ' soever the Father doth, these also doth the Son likewise.
 ' For as the Father raiseth up the Dead, and quickeneth them;
 ' even so the Son quickeneth whom he will. Phil. 3. 21. Who
 ' shall change our vile Body, that it may be fashioned like unto
 ' his glorious Body, according to the working whereby he is able
 ' even to subdue all things unto himself.

' 4. Omnipresence, Mat. 8. 20. And lo I am with you al-
 ' way, even unto the end of the World.

' 5. Grace,

‘ 5. Grace, 1 Cor. 16. 23. *The Grace of our Lord Jesus Christ be with you.* Isa. 63. 9. *In all their Affliction he was afflicted, and the Angel of his Presence sav’d them; in his Love and in his Pity he redeem’d them, and he bare them and carried them all the days of old.*

‘ 40 Q. What Divine OPERATIONS are attributed to him?

‘ A. 1. Creation, Psal. 33. 6. *By the Word of the Lord were the Heavens made, &c.* John 1. 3. *All things were made by him, and without him was not any thing made that was made.* Heb. 1. 10. *And thou, Lord, in the beginning hast laid, &c.* Col. 1. 16. *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones and Dominions, or Principalities or Powers; all things are created by him and for him.*

‘ 2. Preservation and Government, John 5. 17. *My Father worketh hitherto, and I work.* Heb. 1. 3. *Upholding all things by the Word of his Power.* Col. 1. 17. *And he is before all things, and by him all things consist.* Prov. 8. 14, 15, 16. *Counsel is mine, and sound Wisdom: I am Understanding, I have Strength. By me Kings reign, and Princes decree Justice. By me Princes rule, and Nobles, even all the Judges of the Earth.*

‘ 3. Redemption, Isa. 54. 5. *Thy Maker is thy Husband (the Lord of Hosts is his Name) and thy Redeemer the Holy one of Israel; the God of the whole Earth shall he be call’d.* Col. 1. 14. *In whom we have Redemption through his Blood, even the Forgiveness of Sins.* Heb. 1. 3. *When he had by himself purg’d away our Sins.*

‘ 4. New Creation and Regeneration.

‘ 5. Justification.

‘ 6. Sanctification, 1 Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.*

‘ 7. The Power of raising of his Body up from Death, John 10. 17, 18. *Therefore doth my Father love me, because I lay down my Life, that I might take it again. No Man taketh it from me, but I lay it down my self: I have power to lay it down, and I have power to take it again. This Commandment have I receiv’d of my Father.*

‘ 8. Pre-

‘ 8. Preservation of his Church, John 10. 28. And I
‘ give unto them eternal Life, and they shall never perish, nei-
‘ ther shall any Man pluck them out of my hand.

‘ 9. The Increase of the same, Col. 2. 19. And not hold-
‘ ing the Head, from which all the Body by Joints and Bands
‘ having Nourishment ministred and knit together, increaseth
‘ with the Increase of God.

‘ 10. Resurrection from the Dead, 1 Cor. 15. 45. The
‘ first Man Adam was made a living Soul, the last Adam
‘ was made a quickening Spirit.

‘ 11. Glorification of our Bodies, Phil. 3. 21. Who shall
‘ change our vile Body, that it may be fashion’d like unto his
‘ glorious Body, according to the working whereby he is able to
‘ subdue all things unto himself.

‘ 41 Q. Is any Divine WORSHIP given unto him?

‘ A. Yes, the same as to the Father, John 5. 23.
‘ That all Men should honour the Son, even as they honour the
‘ Father: He that honoureth not the Son, honoureth not the
‘ Father. Hence he is call’d the Lord of Glory, 1 Cor. 2.
‘ 8. Also Phil. 2. 9, 10, 11. Wherefore God also hath highly
‘ exalted him, and given him a Name which is above every
‘ Name. That in the Name of Jesus every knee should bow,
‘ of things in Heaven, and things in Earth, and things under
‘ the Earth: And that every Tongue should confess that Jesus
‘ Christ is Lord, to the glory of God the Father.

‘ 42 Q. What manner of Worship or Honour is given
‘ to him?

‘ A. 1. That from Angels, Heb. 1. 6. Again when he
‘ bringeth in the first begotten into the World, he saith, And
‘ let all the Angels of God worship him. The Spirits of just
‘ Men made perfect, Rev. 5. 12, 13, 14. I heard the Voice
‘ of the four Beasts and the twenty four Elders, saying with a
‘ loud Voice, Worthy is the Lamb that was slain to receive
‘ Power and Riches, and Wisdom and Strength, and Honour
‘ and Glory and Blessing. And every Creature which is in
‘ Heaven, and on the Earth, and under the Earth, and such as
‘ are in the Sea, and all that are in them, heard I saying,
‘ Blessing, Honour, Glory and Power be unto him that sitteth
‘ upon the Throne, and unto the Lamb for ever and ever. And
‘ the four Beasts said Amen, and the four and twenty Elders
‘ fell down, and worship’d him that liveth for ever and ever.

‘ The

‘ The Apostles, Luke 24. 52. *They worship’d him, and return’d to Jerusalem with great Joy.* Acts 7. 59. *They ston’d Stephen, calling upon God, and saying, Lord Jesus receive my Spirit.* 1 Cor. 1. 2. *To the Church of God, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.* Rev. 1. 4, 5. *Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the seven Spirits which are before his Throne; And from Jesus Christ, who is the faithful Witness, and the first begotten of the Dead, and the Prince of the Kings of the Earth: Unto him that lov’d us, and wash’d us from our Sins in his own Blood.*

‘ 2. We are baptiz’d in his Name, Mat. 28. 19.

‘ 3. Believers are his House, Heb. 3. 6. *Christ as a Son over his own House, whose House are we, if we hold fast the Confidence and the rejoicing of the Hope firm unto the end.*

‘ 4. We must believe in him, John 3. 36. *He that believeth on the Son hath everlasting Life, and he that believeth not the Son shall not see Life; but the Wrath of God abideth on him.* John 14. 1. *Ye believe in God, believe also in me.*

‘ 5. We must hope in him, Rom. 15. 12. *There shall be a Root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.* And trust in him, Psal. 2. 12. *Kiss the Son, lest he be angry, and ye perish from the way, when his Wrath is kindled but a little: blessed are all they that put their trust in him.* Jer. 17. 5, 7. *Thus saith the Lord, Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord. Blessed is the Man that trusteth in the Lord, and whose Hope is the Lord.* Whence it is evident that he is the true God.

Of God the Holy Ghost.

‘ 43 Q. Whence are you certain, that the Holy Ghost is a Person or Subsistence, and not a Power of God only, as the Socinians do hold?

‘ A. 1. Because he is often mention’d in the Holy Scriptures as distinct from the Father and the Son, which would not be, unless he were a (Substance or) Subsistence
‘ by

‘ by himself. See Mat 28. 19. John 14. 16, 17. I will
 ‘ pray the Father, and he shall give you another Comforter,
 ‘ that he may abide with you for ever, even the Spirit of
 ‘ Truth. And this appeareth likewise by the visible Ap-
 ‘ pearances of the Holy Ghost, as at the Baptism of Christ,
 ‘ Mat. 3.

‘ 2. Because to him are ascrib’d Attributes, which can
 ‘ only be ascrib’d to a Person: As first, Understanding,
 ‘ 1 Cor. 2. 10, 11. But God has reveal’d them unto us by his
 ‘ Spirit; for the Spirit searcheth all things, yea the deep
 ‘ things of God: For what Man knoweth the things of a
 ‘ Man save the Spirit of Man which is in him? Even so the
 ‘ things of God knoweth no Man, but the Spirit of God. And
 ‘ Will, 1 Cor. 12. 11. But all these worketh that one and the
 ‘ self-same Spirit, dividing to every Man severally as he will.
 ‘ Groans and Affections, Rom. 8. 26. Likewise the Spirit also
 ‘ helpeth our Infirmary; for we know not what we should pray
 ‘ for as we ought: but the Spirit it self maketh Intercession
 ‘ for us with groanings which cannot be utter’d. And he that
 ‘ searcheth the Hearts, knoweth what is the Mind of the Spi-
 ‘ rit, because he maketh Intercession for the Saints, according
 ‘ to the Will of God. As also that he proceeds and is sent
 ‘ by the Father and the Son, &c. see John 14. 17. That
 ‘ he contendeth with the Wicked, Gen. 6. 3. And the Lord
 ‘ said, my Spirit shall not always strive with Man; for
 ‘ that he also is Flesh. That Men do sin against him, Mat.
 ‘ 12. 32. Whoever speaketh against the Holy Ghost, it shall
 ‘ not be forgiven him, neither in this World, neither in the
 ‘ World to come. That he is griev’d and blasphem’d, Eph.
 ‘ 4. 30. Grieve not the Holy Spirit of God, whereby ye are
 ‘ seal’d unto the day of Redemption.

‘ 3. To him are also ascrib’d personal Operations, as crea-
 ‘ ting, keeping, comforting, teaching, witnessing, sending
 ‘ out Ministers, &c. which Operations cannot be exerted
 ‘ but by a Person.

44 Q. Objection. But Paul (1 Cor. 13.) ascribes unto
 ‘ Charity, that is but a Property in the Soul of Man, such
 ‘ Properties and Operations as seem to imply the Perso-
 ‘ nality of Charity: as for instance, Charity suffereth long
 ‘ and is kind, Charity envieth not, Charity vaunteth not it self,
 ‘ is not puffed up, doth not behave it self unseemly, seeketh not
 ‘ her own.

‘ *A. 1.* The Scripture speaketh in other places of Charity otherwise, to wit, as of a *Property* as it is; but of the Holy Ghost it speaketh generally as of a *Person*.

‘ *2.* Also such things are ascribed to the Holy Ghost, as cannot be appropriated to Charity, if imagin’d to be personal or the like; as that he *understandeth*, and *willeth*, and *acts* according to that Will.

‘ *3.* Charity, or any thing else that is not personal, could not appear in an outward Form, as the Holy Ghost appear’d in the likeness of a Dove, *Mat. 3.*

‘ *45 Q.* How do you prove that the Holy Ghost is a *DIVINE* Person?

‘ *A.* Because to him are also appropriated Divine Names, Properties, Operations, Worship and Honour.

‘ *46 Q.* Which are the Divine NAMES that are ascrib’d to the Holy Ghost?

‘ *A. 1.* The Name *JEHOVAH*, *Lord*, *Isa. 6. 9.* The Lord said, Go and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Compare with *Acts 28. 25.* Well spake the Holy Ghost by *Isaias* the Prophet, unto our Fathers, saying, Go unto this People, &c. where *Paul* saith, that the Holy Ghost spake this. See also *2 Cor. 3. 17.* Now the Lord is that Spirit: where the word *Lord* answereth to the name *Jehovah*.

‘ *2.* *GOD*, *Acts 5. 3, 4.* But *Peter* said, *Ananias*, why hath *Satan* fill’d thine Heart, to lie to the Holy Ghost? Thou hast not lied unto Men, but unto God. *1 Cor. 3. 16.*

‘ *47 Q.* What are the Divine ATTRIBUTES appropriated to the Holy Ghost?

‘ *A. 1.* Eternity; this appears from *Gen. 1. 2.* The Spirit of God mov’d (in the Beginning) upon the face of the Waters. *Prov. 8. 23.* Then he must needs have been before the Beginning of the Creation.

‘ *2.* Omniscience, *1 Cor. 11. 10.* The Spirit searcheth all things, yea the deep things of God. Which is also apparent from the Prophecys given by the Holy Ghost himself, *2 Pet. 1. 21.* The Prophecy came not in old time by the Will of Men: but holy Men of God spake, as they were mov’d by the Holy Ghost.

‘ *3.* Almighty Power, *1 Cor. 12. 11.* These things worketh one and the same Spirit, dividing unto every Man severally as he will.

‘ *4.* Omni-

‘ 4. Omnipresence, Psal. 139. 7—10. *Whither shall I go from thy Spirit, or whither shall I fly from thy Presence? &c.*

‘ 48 Q. What are the Divine OPERATIONS which are mention’d of the Holy Ghost?

‘ A. 1. Creation, Psal. 33. 6. *By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.* Gen. 1. 2. Job 33. 4. *The Spirit of God hath made me, and the Breath of the Almighty has given me Life.*

‘ 2. Preservation, Psal. 104. 29. *Thou sendest forth thy Spirit, they are created, and thou renewest the face of the Earth.*

‘ 3. Illumination, Eph. 1. 17, 18. *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation, in the Knowledg of him; the Eyes of your Understanding being enlighten’d.* 1 Cor. 2. 9, 10. *Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man the things which God hath prepar’d for them that love him. But God hath reveal’d them by his Spirit.*

‘ 4. Regeneration, John 3. 5. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.*

‘ 5. Sanctification, 2 Thess. 2. 13. *God hath from the beginning chosen you to Salvation through Sanctification of the Spirit, and Belief of the Truth.* Tit. 3. 5. *He sav’d us by the washing of Regeneration, and renewing of the Holy Ghost.*

‘ 6. The raising of the Bodies from the dead, Rom. 8. 11. *If the Spirit of him that rais’d up Jesus from the dead dwell in you; he that rais’d up Christ from the dead shall also quicken your mortal Bodies, by the Spirit that dwelleth in you.*

‘ 7. The Glorification of our Bodies, 1 Cor. 15. 44. *It is sown a natural Body, it is rais’d a spiritual Body. There is a natural Body, and there is a spiritual Body; that is, a Body fill’d by the Holy Ghost, made alive and glorified.*

‘ 49 Q. Is there also ascrib’d to the Holy Ghost Divine WORSHIP?

‘ A. Yes; the same as to the Father and Son.

‘ 50 Q. Prove it.

‘ A. Because it is so terrible to sin against the Holy Ghost:

‘ Gen. 6. 3. *My Spirit shall not always strive with Man.*
 ‘ Isa. 63. 10. *They rebelled, and vexed his Holy Spirit, there-*
 ‘ *fore he was turn’d to be their Enemy, and he fought against*
 ‘ *them.* Mat. 12. 32. *Whosoever speaketh a word against*
 ‘ *the Son of Man, it shall be forgiven him; but whosoever*
 ‘ *speaketh against the Holy Ghost, it shall not be forgiven him,*
 ‘ *neither in this World, neither in the World to come.* Acts 5. 3.

‘ 2. We are baptiz’d in his Name; Mat. 28. 19. *Go ye*
 ‘ *therefore, baptize in the Name of the Father, and of the Son,*
 ‘ *and of the Holy Ghost.*

‘ 3. He is call’d upon by Paul as Witness; Rom. 9. 1. *I*
 ‘ *say the truth in Christ, I lie not, my Conscience also bearing*
 ‘ *me witness in the Holy Ghost.*

‘ 4. He is ador’d; 2 Cor. 13. 14. *The Grace of the*
 ‘ *Lord Jesus Christ, and the Love of God, and the Communion*
 ‘ *of the Holy Ghost be with you all.* Rev. 1. 4.

‘ 5. Believers are his Temple; 1 Cor. 6. 19. *What, know*
 ‘ *ye not that your Body is the Temple of the Holy Ghost, which*
 ‘ *is in you, which ye have of God, and ye are not your own?*

“ 51 Q. Against whom must we defend this Point in
 “ particular?

“ A. Not only against Heathens, Jews, Mahometans;
 “ but in particular against the Socinians, who deny the
 “ eternal Divinity of Christ, and make him a mere Man,
 “ and deny that the Holy Ghost is a Person, pretending
 “ that he is only a Power or Property of God.

‘ 52 Q. Are we able fully to comprehend this Mys-
 ‘ tery?

‘ A. No; no Man knoweth the Son but the Father, nei-
 ‘ ther knoweth any Man the Father save the Son, and he to
 ‘ whomsoever the Son will reveal him, Mat. 11. 27. Yet
 ‘ we must believe this Mystery according to the Rule pro-
 ‘ pos’d. (Chap. 3. Q. 38.)

“ 53 Q. What do you infer from what we have laid down
 “ on this Subject?

“ A. That God being three in Persons, is therefore all-
 “ sufficient and able to be a God unto the Sinner.

“ 54 Q. But how do you know that he will be so?

“ A. This we know only from God’s own Revelation.

“ 55 Q. And hath he reveal’d this in his Word?

" **A.** Yes: 2 Cor. 5. 19, 20. God was in Christ reconciling the World unto himself, not imputing their Trespases unto them, and hath committed to us the Word of Reconciliation. Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God. John 3. 16. God so loved the World, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting Life. Gal. 5. 4, 5.

" 56 Q. In what manner are the Persons of the adorable Trinity discover'd unto us in the Work of Redemption?

" **A.** The Father as *Creator*, Lord, Lawgiver and Judge. The Son as *Redeemer*, making Satisfaction to the Father. The Holy Ghost as *Sanctifier*, as one that uniteth the Sinner with Christ, and who regenerateth and sanctifieth him.

" 57 Q. What is the Cause and Ground of this adorable Oeconomy and Dispensation?

" **A.** That the Father doth appear here as *Creator*, and the Son and the Holy Ghost not so manifestly, may be concluded hence, because in Creation, as consider'd by it self, the Son and the Holy Ghost are not so much discern'd, as God is discern'd in general; of which Divine Essence the Father is the first Person, who is very often also call'd God in an abstract sense: 1 John 2. 23. *Whoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son, hath the Father also.*

" 58 Q. Give another reason.

" **A.** This Oeconomy of the three Persons may be also deduc'd from that Order of Existence which is amongst them.

" 59 Q. Which way?

" **A.** The Father is the first Person, the Son the second, the Holy Ghost the third. There were *three* principal Operations to be transacted gradually toward and for the Salvation of a Sinner; *Creation, Redemption, and Sanctification.* Now (since every Person was to have a relation to and in this Work) it was fit and becoming, that the first Work of Creation should be appropriated to the Father, who is the first in order of Existence and Operation;

“ration; the second *Work* to the *second* Person; the third
“to the *third* Person.

“60 Q. But is the Father *Creator* without the Son and
“the Holy Ghost, the Son *Redeemer* without the Father
“and the Holy Ghost, &c?

“A. No: But that which the Father doth, do also
“the Son and the Holy Ghost; for these three are and re-
“main always one.

“61 Q. What are the two things that we must princi-
“pally insist on?

“A. On the one side to consider God the Father as
“Creator and Judge, the Son as Redeemer, the Holy Ghost
“as Sanctifier: And on the other side, that all the three
“Operations be in particular ascrib'd to each Person; so as
“that those Operations which are proper to each Person in
“particular, be also consider'd as mutually chang'd.

“62 Q. What use do you make of this Consideration?

“A. To learn on one side to distinguish between the
“Divine Persons, as well in relation to their Existence, as
“to their Oeconomy and the Work of Salvation; and on
“the other, to remember always that these three Persons
“are One.

63 Q. Is then the Knowledge of the Holy Trinity so use-
ful and necessary?

A. Yes: for without the Knowledge of this Truth Man
cannot be sav'd.

64 Q. Why not?

A. Because we cannot be sav'd except we know that God
hath a Son by whom we must be reconcil'd to him, and a
Spirit by whom we must be sanctified. See also *John* 17.

3. *1 John* 2. 23. *Whoſoever denieth the Son, the ſame hath
not the Father: but he that acknowledgeth the Son, hath the
Father alſo.* *Mat.* 28. 19.

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65 Q. Doth this Doctrine also conduce unto God-
liness?

A. Very much; it wonderfully increaseth Faith, and
is fruitful in good Works.

66 Q. What use do you make of this Mystery?

A. That I be affected and taken up with an holy
Admiration of God, whose Being is so incomprehensible.

NOTA

2. To

2. To be low and humble in my self, and to learn in matters of Faith to bring into captivity my Understanding to the Obedience of God's infallible Word: *Prov.* 30. 2, 3. *Surely I am more brutish than any Man, and have not the Understanding of a Man. I neither learned Wisdom, nor have the knowledg of the Holy.* 2 *Cor.* 10. 5. *Casting down Imaginations, and every high thing that exalteth it self against the knowledg of God, and bringing into captivity every Thought to the Obedience of Christ.* 3. That with thankful Acknowledgment I do rejoyce in this, that God is reveal'd to me as an all-sufficient God. 4. That I do ever think of God, believe in him, love him, worship and glorify him, so as he is, to wit God in three Persons, Father, Son and Holy Ghost. *John* 17. 3. *John* 14. 1. *Ye believe in God, believe also in me.* 1 *Cor.* 16. 22. *If any Man love not the Lord Jesus Christ, let him be Anathema Maran-atha.* 2 *Cor.* 13. 13. *John* 5. 23. *That all Men should honour the Son, as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him.* 5. Believers may rejoyce in this, that they are in Communion with all the three Persons of the Trinity; so that all that which God is, he is for the Good of an elect Sinner.

67 Q. What is our Duty toward each Person in particular?

A. That we give unto them that Honour due unto them: The Father as Creator, Lord and Judge: The Son as Redeemer; the Holy Ghost as Sanctifier: That we own and acknowledg them as such, and be active toward them in the exercise of Faith, Love, Esteem, Reliance, and Praise.

C H A P. VI.

Of the Names of God.

‘ 1 *Quest.* **H**A T H God in the Holy Trinity reveal’d himself also by certain NAMES ?

‘ *Answ.* Yes : for the Scripture is very full to express the Name and Names of God.

‘ 2 *Q.* What is a Name in general ?

‘ *A.* Something whereby a Thing or Person is so call’d, which discovers either the Nature or Property of that thing ; or whereby a Thing or Person is distinguish’d from another. See Gen. 2. 9. *Out of the Ground the Lord God formed every Beast of the Field, and every Fowl of the Air, and brought them unto Adam, to see what he would call them : and whatsoever Adam call’d every living Creature, that was the Name thereof.*

‘ 3 *Q.* Has God a Name in the same manner as the Creatures have ?

‘ *A.* No. See Prov. 30. 4. *What is his Name, and what is his Son’s Name, if thou canst tell ?* Judges 13. 18. *Why askest thou after my Name, seeing it is secret or wonderful ?*

‘ 4 *Q.* What does the Holy Scripture understand by the Name of God ?

‘ *A.* All that which is known of the Holy Trinity, to his Glory, and the Salvation of the Sinner. John 17. 6, 26. *I have manifested thy Name unto the Men which thou gavest me out of the World : Thine they were, and thou gavest them me, and they have kept thy Word. And I have declar’d unto them thy Name, and will declare it, that the Love which thou hast lov’d me may be in them, and I in them.* Isa. 51. 6, 23. Prov. 18. 10. *The Name of the Lord is a strong Tower, the Righteous runneth to it, and is safe.* Psal. 22. 23. *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee.*

‘ 5 *Q.* But are there not some proper Names, or such as are and ought to be appropriated to God, which in some measure express the things known of God in Christ ?

‘ *A.*

‘ A. Yes ; as for instance, 1. *Jehovah.* 2. *Jah.* 3. *Adonai.* 4. *Elohim.* 5. *El.* 6. *Shaddai.* 7. *Shebaoth.*

“ 6 Q. What are we to judg in general of these Names ?

“ A. That the right Signification of them cannot be comprehended, unless it be with relation to the *Holy Trinity* and the *Work of Grace.* This is plain : For (1.) God hath reveal’d these Names to be known by the Sinner, so as he is and will be known. Now God will be known, as in the *Trinity* (as he is) and as intending his own Glory in *Christ*, through the *Holy Spirit.* Then it followeth, that these Names represent unto us *God* as such. (2.) This appears the more, when we see that the Holy Scripture ascribeth and appropriateth these Names to all the *Three Persons* ; and affirms, that the Excellency and Efficacy of the same do shine forth in *Christ Jesus.* And (3.) that God revealeth himself by these Names, whenever he doth most effectually show forth his Glory and Salvation to a Sinner, which the Sinner otherwise would expect but in vain, if God were not *Three in Persons*, and had not a purpose of Grace.

‘ 7 Q. How can he that is illiterate know what Names are exprest in the Original ?

‘ A. This is to be discern’d in some measure in the Translation.

8 Q. When must we imagine that the word *Jehovah* is exprest in the Original ?

A. When we meet in the Translation with the word *L O R D* in great Letters ; except in these following Passages, where we do not meet with the word *Jehovah*, but *Jah* in the Original.

“ Exod. 15. 2. *The Lord is my Strength.*

17. 16. *Upon the Throne of the Lord is.*

“ Psalm 68. 5. *Because his Name is Lord.*

“ 20. *O Lord God.*

“ 77. 11. *I will remember the Works of the Lord.*

“ 89. 8. *A strong Lord.*

“ 94. 7. *The Lord shall not see.*

“ 12. *Blessed is the Man, O Lord.*

“ 102. 18. *Shall praise the Lord.*

“ 115. 17. *The Dead praise not the Lord.*

“ 18. *But we will bless the Lord.*

K

“ Psalm

“ Psalm 118. 5. *I called upon the Lord, the Lord answer'd me.*

“ 14. *The Lord is my Strength and my Song.*

“ 17. *I shall declare the Works of the Lord.*

“ 18. *The Lord hath chastised me sore.*

“ 19. *I will praise the Lord.*

“ 122. 4. *The Tribes of the Lord.*

“ 130. 3. *If thou, O Lord, shouldest mark Iniquity.*

“ 135. 3. *Praise ye the Lord.*

“ 4. *For the Lord hath chosen Jacob.*

“ 147. 1. *Praise ye the Lord.*

“ 150. 6. *Let every thing that hath breath praise the Lord.*

“ Cant. 8. 6. *Flames of the Lord.*

“ Isaiah 38. 11. *I shall not see the Lord, even the Lord in the Land of the Living.*

“ Except in *Hallelujah, Jedid-Jah, &c.*

“ There are also other Passages, where we find twice
“ **L O R D** with great Letters, then the Reader may con-
“ clude that it is expressed *Jah Jehovah* in the Original, as

“ Isa. 12. 2. *The Lord Jehovah is my Strength.*

“ Isa. 26. 4. *In the Lord Jehovah is everlasting Strength.*

‘ 9 Q. What does the Name of *Jehovah* imply?

‘ A. That God **I S**.

‘ 10 Q. What is the meaning of that?

‘ A. 1. *That he is perfect in the highest degree.* 2. *That he is of himself.* 3. *That all is from him.* So that all things, which can be said to have a Being and Substance, are in and from him.

‘ 11 Q. What does the Name of *Jehovah* imply besides?

‘ A. 4. *That he is that which he is, to wit, Single and Unchangeable.* 5. *That he becomes that which he is; viz. That he becomes unto the Sinner that which he is, of and for himself, to wit, a God of perfect Salvation; and that he becomes or is by the fulfilling of his Promises, that which he was when he promis'd. See Exod. 3. 14, 15. God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you. This is my Name for ever, and this is my Memorial unto all Generations. Exod. 6. 2, 3. And God spake unto Moses, and said unto him, I am the Lord. And I appear'd unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty, but by my name Jehovah was I not known*

known to them. The Efficacy of this Name is express'd
 Rev. 1. 4, 8. *Grace be unto you, and Peace from him which is, and which was, and which is to come. I am Alpha and Omega, the Beginning and the Ending, saith the Lord which is, and which was, and which is to come.*

12 Q. What does the name *Jah* imply, which we find in the foremention'd Passages, and is also translated LORD?

A. Some do think that it is an Abbreviation or Contraction of the word *Jehovah*; but on better ground it is judg'd, that it rather implieth *Comeliness* or *Fitness*. See Jer. 10. 7. *Who would not fear thee, O King of Nations? for to thee it does appertain.*

13 Q. Why does God bear this Name?

A. Because of the good Order, *Fitness*, and *Comeliness*, which appear not only in the Work of Creation, but in particular in the Work of Grace, which is so excellently fitted and order'd for the Illustration both of God's Grace and Justice.

14 Q. What Name is express'd in the Original, when we find the word *Lord* render'd with small Letters in the Translation?

A. The Word *Adon* or *Adonai*; which implieth that God is the Ground and Foundation of all things: Heb. 1. 3. *Upholding all things by the Word of his Power.* But in particular that he hath a Property or Inheritance, of which he is the Lord and Proprietor, and at the same time also the sure Foundation and Strength: Mat. 16. 18. *Upon this Rock I will build my Church; and the Gates of Hell shall not prevail against it.* Isa. 28. 16.

15 Q. When we meet with the word *God* in the Translation, what Name is there express'd in the Original?

A. Most commonly the Name *Elohim*, which word is deriv'd from *swearing an Oath* or *adjuring*.

16 Q. What does this Name imply?

A. 1. That God, as Creator, hath right to adjure Man to be obedient and subject unto him.

2. That after Transgression of his Law by Sin, God has again Right and Power, in Christ to make or stipulate a Covenant with the Sinner with an Oath, so as to engage and

' adjure him to embrace in the Obedience of Faith that
 ' Covenant, so as that the Sinner should oblige and engage
 ' himself with an Oath to perform the Conditions of the
 ' Covenant : Heb. 6. 17. *God willing more abundantly to shew*
 ' *unto the Heirs of Promise the Immutability of his Counsel,*
 ' *confirm'd it by an Oath.* Hence we read frequently of the
 ' Oath of the Covenant : Deut. 29. 14, 19, 21. Deut. 4.
 ' 31. *The Lord thy God will not forget the Covenant of thy Fa-*
 ' *thers, which he swore unto them.* Ezek. 16. 8. *I swear*
 ' *unto thee, and entred into a Covenant with thee, saith the*
 ' *Lord God, and thou becamest mine.* And whensoever God
 ' entreth into the Covenant with the Sinner, it is said
 ' that he becomes unto him *Elohim*, that is a God, or a
 ' God of the Covenant: Gen. 17. 7. *I will establish my*
 ' *Covenant between me and thy Seed after thee, in their Gene-*
 ' *rations, for an everlasting Covenant, to be a God unto thee,*
 ' *and to thy Seed after thee.* Jer. 31. 33. *This shall be the*
 ' *Covenant that I will make with the House of Israel, After*
 ' *those days, saith the Lord, I will put my Law in their in-*
 ' *ward Parts, and write them in their Hearts, and will be*
 ' *their God, and they shall be my People.*

' 17 Q. Are there not besides, other Names express'd in
 ' the Original, when we find the word *God* in the Trans-
 ' lation ?

' A. Yes ; the Name *El*, the Strength or strong God,
 ' given unto God, to express that Strength and Power
 ' shown forth in Creation and Providence ; and also in
 ' particular, because of the Strength and Power of God in
 ' the Work of Grace. Eph. 1. 19, 20. *And what is the*
 ' *exceeding Greatness of his Power to us-ward, who believe*
 ' *according to the working of his mighty Power ; which he*
 ' *wrought in Christ.*

' 18 Q. Make a Collection of the Passages where the
 ' word *El* is in the Original.

Quot. Gen.	Genesis.	Genesis.	Genesis.
14. 18.	17. 1.	35. 1.	46. 3.
19.	21. 33.	3.	48. 3.
20.	28. 3.	35. 7.	49. 25.
22.	31. 13.	11.	Exodus.
46. 13.	33. 20.	43. 14.	6. 2.
			Exodus.

Chap. 6.

Of the Names of God.

69

Exodus.	Job.	Job.	Psalms.
15. 2.	6. 8.	34. 31.	68. 21.
11.	8. 3.	37.	24.
20. 5.	5.	35. 2.	73. 11.
34. 6.	13.	13.	17.
14.	20.	36. 5.	74. 8.
Numbers.	9. 2.	22.	77. 9.
12. 13.	12. 6.	26.	13.
16. 22.	13. 3.	37. 5.	14.
23. 8.	7, 8.	10.	78. 7.
19.	15. 4.	14.	8.
22.	13.	39. 3.	18.
24. 4.	25.	40. 4.	19.
8.	16. 11.	Psalms.	34.
Deuter.	18. 21.	5. 6.	35.
3. 24.	19. 22.	7. 11.	41.
4. 24.	20. 15.	10. 11.	80. 14.
31.	29.	12.	81. 10.
5. 9.	21. 14.	16. 1.	82. 1.
6. 15.	22.	17. 6.	83. 1.
7. 9.	22. 2.	18. 3.	84. 2.
21.	13.	31.	85. 8.
10. 17.	17.	33.	86. 15.
32. 4.	23. 16.	48.	89. 8.
12.	25. 4.	19. 1.	90. 2.
18.	27. 2.	22. 2.	94. 1.
21.	9.	10.	95. 3.
33. 26.	11.	29. 3.	99. 8.
Joshua.	13.	31. 5.	102. 24.
3. 10.	31. 14.	36. 7.	104. 21.
22. 12.	23.	42. 3.	106. 14.
24. 19.	28.	9.	21.
1 Samuel.	32. 17.	10.	107. 11.
22. 31.	33. 4.	43. 4.	118. 26.
32.	6.	44. 21.	27.
33.	14.	52. 5.	135. 26.
23. 5.	29.	7.	139. 17.
Nehemiah.	34. 5.	55. 19.	23.
1. 5.	10.	57. 3.	140. 7.
9. 31.	12.	63. 1.	146. 5.
32.	23.	68. 20.	149. 6.
			Psalms.

Psalms.	Isaiah.	Lamentat.	Hosea.
150. 1.	44. 17.	3. 41.	12. 1.
Isaiah.	45. 14.	Ezekiel.	Jonah.
5. 16.	15.	10. 5.	4. 2.
9. 5.	20.	28. 2.	Micah.
10. 21.	21.	9.	7. 18.
12. 2.	22.	Daniel.	Nahum.
14. 13.	46. 6.	9. 4.	1. 2.
40. 18.	9.	11. 36.	Malachi.
43. 10.	Jeremiah.	Hosea.	1. 9.
12.	32. 18.	1. 10.	2. 10.
44. 1.	51. 56.	11. 9.	11.
10.			

“ *Note.* In all these places we find the word *El* in the Original, and the word *God* in the Translation, if so be we may depend upon the Concordance. But in all other Passages besides these, where we meet with the word *God* in our Language, the Reader may conclude that it is express’d in the Original by the word *Eloah* or *Elohim*.

“ 19 Q. How is the Name *Shaddai* express’d in our Translation?

“ A. By the *Almighty*; altho it may be more fitly translated *God All-sufficient*: Gen. 17. 1. *I am the Almighty God.* Job 22. 26. *Then shalt thou have thy delight in the Almighty.*

“ 20 Q. What does this Name imply?

“ A. 1. That *God* is *All-sufficient in and for himself*, so as to exist, and to be happy by himself. 2. That he is also *All-sufficient and Powerful* to effect and to give existence to every thing else without, merely by his Will. 3. That he is the *highest Good and Felicity* to a rational Creature, fit to satisfy all his Desires. 4. And in particular, that he is powerful and sufficient to become unto the Sinner in Christ by the Holy Ghost the highest *Felicity and Good*, and to make good all his Promises.

“ 21 Q. When must we conclude that the Name *Shebath* is express’d in the Original?

“ A. As often as we read in the Translation *Lord* or *God of Hosts*.

‘ 22 Q. What is imply’d when God is call’d *God of Hosts* ?

‘ A. 1. That *God* is *Lord* of Heaven and Earth, and of all their Host, so as to dispose of them according to his good Pleasure ; and that *the Host of Heaven* does worship him : Nehem. 9. 6. *Thou, even thou art God alone : Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein ; and thou preservest them all, and the Host of Heaven worshippeth thee.* 2. An Host does imply a well-order’d and disciplin’d multitude of Soldiers that fight under one General. Now when the Lord is call’d *Lord of Hosts*, it implieth, that (after all Creatures had by Sin lost their excellent Order, and were turned into a confus’d Heap or disorder’d Troop) he does restore them again into the Order of a well-disciplin’d Host, to wit, his Elect in Christ by the Holy Ghost ; which *Host* stands under the Command of the *Captain of the Lord’s Host*, Josh. 5. 15. He reduceth also all his other Creatures into that Order, that they do serve as a well-disciplin’d Host, for the Illustration of the Kingdom of Jesus.

‘ 23 Q. Where must we look for the Power and Efficacy of the Names of God in particular ?

‘ A. In *Christ Jesus*, who is *the Angel of God’s Presence* ; for the Name of God is in him : Exod. 32. 21. And he is himself often called the Name of God : Prov. 18. 10. *The Name of the Lord is a strong Tower ; the Righteous runneth into it, and is safe.* Psal. 52. 9. *I will wait on thy Name, for it is good before thy Saints.*

24 Q. What must we conclude from the Signification of the original Greek in the New Testament of the words *Theos* God, and *Kurios* Lord ?

A. We must not look so much to their Signification in Greek, as we must to the Hebrew Names, in the room of which they are us’d. In the New Testament the word *Kurios* Lord is commonly us’d for *Jehovah* or *Adonai*, and the word *Theos* God for *Elohim* or *El* ; tho it may happen likewise, that in the room of the name *Jehovah* the word *Theos* God may be us’d in the New Testament, and in the room of *Elohim* or *El* the word *Kurios* Lord. Which must bring to our mind ; 1. That it is one God to whom all these Names do belong. 2. That this Variety of Names must be

be consider'd as *one* Name. 3. That the Signification of all these *Names* do come to one.

U S E.

' 25 Q. What use do you make of this Chapter of the Names of God?

' A. 1. That I may acknowledg with an inward Thankfulness the Goodness of God, who, tho he be incomprehensible, would yet be reveal'd and made known by means of some Names, and would thus as it were stammer with us. 2. That I own and acknowledg the Name of God as great and terrible, and therefore that I do not remember nor speak of it but with an holy Reverence and Fear. 3. That I may praise and glorify the Name of the Lord: Psal. 8. 1. *O Lord our Lord, how excellent is thy Name in all the Earth!* 4. That I may make it my refuge, and put my trust in it: Prov. 18. 10. And in one word, that I may use it upon all occasions for Encouragement, Comfort, &c.

' 26 Q. What use do you make in particular of the Name *Jehovah*?

' A. For the same things which we considered in Chap. 4. Quest. 51, 52. from the *Independence, Singleness, and Unchangeableness* of God.

' 27 Q. What besides?

' A. 1. If God *IS* only himself, and hath his Name from *Being*, then it is denied to all Creatures; and thus we learn to ascribe to God only the Glory of his Independence: and on the contrary, we own our *Nothingness, Dependence, and Changeableness*. 2. If God *does become that which he is*, then we must place our Happiness in this, that he *does become* to us in Christ, by the Holy Ghost, a God unto Salvation, that is, that he is made unto us Wisdom, Righteousness, Sanctification, and perfect Redemption: 1 Cor. 1. 30. Psal. 33. 12. *Blessed is the Nation whose God is the Lord, and the People whom he hath chosen for his own Inheritance.* 3. In this does also consist the Comfort of the Church of God, that she can be assur'd, that God will, by virtue of this Name, cause all the Promises of God to be *Yea and Amen*; tho things appear unlikely for that time: Psal. 138. 8. *The Lord will perfect that which concerneth me; thy Mercy, O Lord, endureth*

‘dureth for ever, forsake not the Works of thy hands.
 ‘Isa. 50. 10. Who is among you that feareth the Lord,
 ‘that obeyeth the Voice of his Servant, that walketh in
 ‘darkness and hath no light? let him trust in the Name of the
 ‘Lord, and stay upon his God. Mich. 7. 7. Therefore will I
 ‘look unto the Lord, I will wait for the Lord of my Salvation,
 ‘my God will hear me. For he is faithful that promis’d,
 ‘Heb. 10. 23. 4. And as God does become that which he
 ‘was in the matter of his Promises, so is the case the same
 ‘in the matter of his Commination and Threatnings, to strike
 ‘terror into the Unconverted and Wicked.

‘28 Q. What does the Name *Jah* imply?

‘A. My Duty; 1. That I may praise the Lord in his
 ‘Comeliness or Seemliness, and thus celebrating the true
 ‘Hallelu-Jah of the New Testament, give unto him the
 ‘praise of his beautiful Purposes and Discoveries in Christ.
 ‘2. That all my Thoughts and Words of God, and my
 ‘Actions, and Walk before him, be becoming of God.

‘29 Q. What do you learn from the Word *Adonai*?

‘A. 1. Since God in Christ is the Foundation and
 ‘Ground of Believers, therefore I must endeavour to be
 ‘built by Faith upon him: 1 Pet. 2. 4, 5. To whom coming
 ‘as unto a living Stone, disallow’d indeed of Men, but chosen
 ‘of God and precious; Ye also as lively Stones are built up a
 ‘spiritual House, an holy Priesthood, to offer up spiritual Sa-
 ‘crifices, acceptable to God by Jesus Christ. And I must
 ‘account him my Rock, the Foundation of my Boasting,
 ‘Hope, Confidence and Expectation: Psal. 73. 25, 26.
 ‘Whom have I in Heaven but thee? and there is none upon
 ‘Earth that I desire besides thee. My Flesh and my Heart
 ‘faileth; but God is the Strength of my Heart, and my Por-
 ‘tion for ever. 2. I must not only know that God is one
 ‘Lord, but own him as my Lord, saying with Thomas,
 ‘My Lord, and My God. And thus I must withdraw my
 ‘self from the Power of Satan, and account God in Christ
 ‘my Lord and Possessor, and fear him only: Mal. 1. 6. A
 ‘Son honoureth his Father, and a Servant his Master: If then
 ‘I be a Father, where is mine Honor? and if I be a Master,
 ‘where is my Fear, saith the Lord of Hosts? And worship
 ‘him: Psal. 45. 11. He is thy Lord, and worship thou him.
 ‘Serve and obey him, and comport my self in all things

‘ as belonging to God : 1 Cor. 6. 19, 20. *Know ye not, that ye are not your own ? For ye are bought with a Price : therefore glorify God in your Body, and in your Spirit, which are God's.*

‘ 30 Q. What do you consider of the Name *Elohim* ?

‘ A. 1. Since it pleaseth God, O Wonder ! to humble himself thus far as to offer even with his Oath his Covenant unto a Sinner ; therefore every Sinner ought to be ready and willing to embrace that Covenant, and say *Amen* to the Oath of God, by reason that the Demand, the Promises, and all the other Parts of the Covenant are thus well-order'd, comely, and even desirable for the Sinner's advantage. 2. And those that have embrac'd this Covenant, have upon the account of the Oath of God, a strong Consolation : Heb. 6. 17, 18. *Wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirm'd it by an Oath : That by two immutable things, in which it was impossible for God to lie, we might have a strong Consolation, who are fled for refuge to lay hold upon the Hope set before us.* Whereupon they can with an holy Confidence summon God, and appeal to it. 3. But they must also know on their side, that they are obliged and have sworn to live as those that stand in the Covenant with God. Psal. 119. 106. *I have sworn, and I will perform it, that I will keep thy righteous judgments.* 4. But those that despise God's Covenant, must also know for their terror, that God hath sworn their Perdition.

‘ 31 Q. What do you find for Doctrine in the Name *El* ?

‘ A. Since there is such a Strength with God, therefore I must with a Renunciation of my own Strength and Power, lay my self at his feet as one without Strength, and confess that only in the Lord *Jehovah* is Righteousness and Strength, Isa. 46. 23. And thus I must expect from him alone Strength and Power, for Conversion, Regeneration, Mortification of Sin, and to remain stedfast to the End : Psal. 52. 11. *God hath spoken once, twice have I heard this, that Power belongeth unto God.*

‘ 32 Q. What use do you make of the Word *Shadow*?

‘ A. 1. Since God is in and by himself *Almighty* and
‘ *All-sufficient*, therefore we must know that God stands
‘ in no need of us to be happy, that it is no profit to
‘ him when we serve him ; but that it is our Glory,
‘ Profit, and Happiness. 2. We must delight our
‘ selves in the All-sufficiency of God in Christ : *Job*
‘ 22. 26. *Then shalt thou have thy delight in the Almighty,*
‘ *and shalt lift up thy face unto God.* And fetch from
‘ this fulness Grace for Grace, *John 1. 16.* Be com-
‘ forted by it in Infirmities and Adversities : *2 Cor. 12.*
‘ 9. *He said unto me, my Grace is sufficient for thee ; for*
‘ *my Strength is made perfect in Weakness : most gladly*
‘ *therefore will I glory in my Infirmities, that the Power of*
‘ *Christ may rest upon me.* Be contented in the midst of
‘ them. And lastly use them as Spurs to Sanctification :
‘ *Gen. 17. 1. I am the Almighty God, walk before me, and*
‘ *be thou perfect.* *2 Cor. 9. 8.*

‘ 33 Q. What use do you make of this, that God is call’d
‘ the *Lord of Hosts* ?

‘ A. 1. That I may list my self under the Banner of
‘ this General, and may be reckon’d among his comely
‘ Army, *Jer. 3. 19.* 2. If I belong to it, then that
‘ Deformity which we have contracted by Sin, must
‘ be removed from me in part, and I must be reduced
‘ into good order by the Grace of God. 3. We must make
‘ it appear that we fight under the Banner of this Gene-
‘ ral, and that we intend to promote his Kingdom in our
‘ selves and others.

C H A P. VII.

Of the Decrees, Counsel, and Testament of God.

1 *Quest.* **W**HAT are we to treat of in the next place?

A. Of the Decrees of God.

" 2 *Q.* Why do we proceed to treat of the Decrees of God after the Being of God?

" *A.* Because we are to consider God as active; and therefore he must need have been from Eternity at work by his Will, either purposing not to work or to work, and to produce without himself Creatures, and direct them to his Glory. We have but just now consider'd, that we are to know of God two things; to wit his *Being* and that which belongs to it, and then his *Works*: Therefore that which belongeth to the *Being* of God being handled, we now pass to the *Ways* and *Works* of God.

" Or in this manner:

" We have hitherto view'd God in his Being, Perfections, and Trinity: But we find that there is a World besides God, where Men live, and where many remarkable things do happen. Now nothing can be or happen without or besides God, but it must needs have proceeded from God's Being and Working; and God worketh nothing in Time, but what he hath known from Eternity, and decreed to work. And thus we pass from the *Being* of God to his *Decrees*.

" 3 *Q.* How are the Works of God distinguished?

" *A.* By Operations terminated on *things within, ad intra*; or on *things without, ad extra*.

4 *Q.* What are the Divine internal Operations or Workings of God *ad intra*, terminated *within* himself?

A. They are of two sorts: 1. Such as belong to the Divine Being, and thus are common to all the three Persons; as to know himself, to love, to delight in himself, &c. 2. Such as are proper to each Person in particular, whereby we understand the personal Attributes and Operations, which

which the *Divine* Persons have and exert, with relation to each other ; as to generate the Son, to send forth the Holy Ghost, &c.

5 Q. What are the Works of God *ad extra*, without ?

A. These are again of two sorts, *Internal* and *External*.

6 Q. What are the *internal* Works of God *ad extra* without ?

A. God's *Decrees*.

7 Q. What are the *external* Works of God *ad extra*, without ?

A. All those things which God worketh in and for the Execution of his Decrees, as Creation, Preservation, &c.

8 Q. What things was the Trinity employ'd in from Eternity, if we may so speak ?

A. Decreeing all things in himself.

9 Q. What do you understand by the *Decrees of God* ?

A. That eternal and incomprehensible Will of the Holy Trinity, according to which he worketh : Eph. 1. 11. *Who worketh all things after the Counsel of his own Will.* Isa. 46. 10. *Declaring the end from the beginning, and from antient times the things that are not yet done, saying, My Counsel shall stand, and I will do all my pleasure.* Or that Idea or Scheme which God made and had of all things, which he was to act in time.

10 Q. What Names are ascrib'd to the Decrees of God ?

A. God's *Thoughts*, Isa. 14. 24. *The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; as I have purposed, so shall it stand.* His *Will*, Eph. 1. 5. *Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will.* His *Counsel*, Isa. 46. 10. *Declaring the end from the beginning, and from antient times the things that are not yet done, saying, My Counsel shall stand, and I will do all my pleasure.* *Purpose*, Rom. 9. 11. *That the Purpose of God according to Election might stand, not of Works, but of him that calleth.* God's *Way and Ways*, Prov. 8. 22. *The Lord possessed me in the beginning of his Way, before his Works of old.* Psal. 103. 7. and the like.

11 Q. Does God make different Decrees ?

A. No : but he hath concluded or decreed all things by a single and unchangeable Act of his Will.

12 Q.

12 Q. What is the Property of God's Decree ?

A. It is eternal, Acts 15. 18. *Known unto God are all his Works from the beginning of the World.* Eph. 1. 4, 5. And yet free, Rom. 9. 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.* A wise Decree, Rom. 11. 33, 34. *O the depth of the Riches both of the Wisdom and Knowledge of God ! How unsearchable are his Judgments, and his Ways past finding out ! For who hath known the mind of the Lord, or who hath been his Counsellor ?*

13 Q. Which is the principal Part and Scope of God's Decree ?

A. That the Holy Trinity would be glorified in the Salvation and Misery of the Children of Men ; or rather, that God would be glorified by the setting up and perfecting of the Kingdom of Christ, in opposition to the Kingdom of Satan.

14 Q. Whence do you conclude, that this was the principal Scope and Aim of God ?

A. 1. Because I do see the Issue, that this will be the End or Execution of God's Decrees ; and by the Issue we may judg of God's first Purpose. 2. Wisdom saith, that his Delight was from everlasting with the Children of Men, Prov. 8. 31. See also Prov. 16. 4. 3. The Holy Scripture does reveal unto us, that it was God's Aim and Scope to contrive which way he might sanctify to himself a People from among the fallen Race of Mankind in a way becoming him, in opposition to the Vessels of Wrath.

15 Q. Which is the Ground and Foundation of all the Counsel and Ways of God ?

A. Christ Jesus ; for which reason he is call'd the Beginning of God's ways, Prov. 8. 22. and the Beginning of the Creation of God, Rev. 3. 2. See also Eph. 1. 4, 5, 9, 10, 11, 12. Col. 1. 15—18.

16 Q. In what manner do you then consider the whole Counsel of God ?

A. As a free Testamentary Disposition, whereby Christ is ordain'd the Heir of all, Heb. 1. 2. And a Kingdom given unto him, Luke 22. 29. And I appoint unto you a Kingdom, as my Father hath appointed unto me. Of which Kingdom he was to crown the true Subjects, which are the Elect, with Grace and Glory ; and to destroy for ever

“ ever in Hell the Enemies thereof, which are the Reprobates. And this concludeth, and appointeth at the same time which way all things, and the whole Oeconomy and Government of the World, should in time be subservient to the Execution and Illustration of this Kingdom.

17 Q. What hath God decreed concerning the Children of Men?

A. He hath *elect*ed some to Glory and to Vertue, and others he hath *reje*cted : and thus he hath made a Decree of *Election* and of *Reprobation*.

18 Q. Prove this twofold Decree from the Word of God.

A. The Word of God does teach this generally, and *Paul* saith in particular, Rom. 9. 22. *That God willing to shew his Wrath, and to make his Power known, endur'd with much Long-suffering the Vessels of Wrath fitted to Destruction; and that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepar'd unto Glory. As he also confirmeth the same in the Example of Jacob and Esau.*

19 Q. How were Men the Subjects of God's eternal Decree?

A. They were all in the same State, consider'd either before or after the Fall. Which appeareth from the Similitude which *Paul* useth of the Potter, who maketh of the same Clay a Vessel of Honour and another of Dishonour.

20 Q. What is the reason why God hath elect'd this Man and reject'd the other?

A. His mere free Pleasure : Rom. 9. 15, 16, 18. *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore bath he mercy on whom he will have mercy, and whom he will he hardeneth.*

21 Q. But is it not from Faith foreseen, and Holiness of Life, or from the contrary?

A. No; for Faith is a Gift of God : Eph. 2. 8. *By Grace ye are saved through Faith, and that not of yourselves; it is the gift of God. And it is a Fruit of Election, Acts 13. 48. As many as were ordain'd to eternal Life,*

Life, believed : but no Cause of the same. So that when a Man does really believe, this is a proof that he is elected of God, but no Cause of his Election. The case is the same in the matter of Sanctification : Rom. 8. 29. For whom he did foreknow, he did also predestinate to be conformed to the Image of his Son. And Eph. 1. 4. He hath chosen us in him (not for being but) that we might be holy and unblamable before him in Love.

“ 22 Q. Is the case the same concerning Reprobation ?

“ A. Yes : Rom. 9. 11. For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works but of him that calleth, it was said unto her, The Elder shall serve the Younger. And Peter tells us plainly, That those that were offended at the Word and disobedient, were appointed thereunto, 1 Pet. 2. 8.

“ 23 Q. Is not Sin then the Cause of the Rejection of the Damned ?

“ A. Altho God hath not purposed to condemn any one, but by the intervention or coming between of Sin, to the end that his Judgment might be righteous ; therefore he permitted the whole Race of Mankind to become guilty before him : Yet the reason why God would redeem the one from that State and not the other, is not because the one was less guilty before God than the other, but his own free Pleasure.

“ 24 Q. But does not this Doctrine make God a Tyrant, and does he not complain unjustly of the Sinner for his Impenitency, &c. when God hath concluded, that he is to remain in a state of Impenitency and Unbelief ?

“ A. Not at all ; for continuing impenitent and unbelieving, he remaineth so willingly. It is true that he cannot be otherwise, but also he will not be otherwise : Rom. 8. 7. Because the carnal Mind is Enmity against God ; for it is not subject to the Law of God, neither indeed can be. And upon the whole we say with Paul ; Nay but O Man, who art thou that repliest against God ? Shall the thing form'd say to him that form'd it, Why hast thou made me thus ? Hath not the Potter power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour ?

“ Observe

“ *Observe well, This last Testimony of Paul is very*
“ *strong for the Doctrine of an absolute Fore-ordination or*
“ *Predestination. For he answers in it to an Objection,*
“ *propos'd in the 19 Ver. in these Words, thou wilt say then*
“ *unto me, Why doth he yet find fault ? For who hath resisted*
“ *his Will ? Which is, if God hath so absolutely decreed*
“ *concerning Man, what will become of him, whenever*
“ *he hath Mercy on him or hardneth him, then one might*
“ *frame the Objection thus : Seeing the Case standeth thus,*
“ *Paul, as you teach, than the fault is not in Man, but in*
“ *God ; for God willeth thus, and no man can do other-*
“ *wise, than as God absolutely willeth : and what reason*
“ *hath God then to find fault concerning the hardness and*
“ *impenitency of the Sinner's Heart ? Psal. 95. 9. 81. 13.*
“ *For altho man were willing, yet he cannot, since he can-*
“ *not resist God's Will, nor change his Decree. To this*
“ *Paul answereth, Nay, but O man, who art thou that re-*
“ *pliest against God ? Hence we deduce these infallible con-*
“ *siderations. 1. That the Objections of those that op-*
“ *pose this absolute Predestination terminate all in this,*
“ *which is made to Paul, Why doth he find fault, for who*
“ *bath resisted his Will ? All and every one of the Cavils*
“ *or Murmurings of the Arminians, terminate in this.*
“ *2. That our Doctrine is the same with Paul's, because it*
“ *is liable to the same Difficulties, and subject to the same*
“ *Objections. 3. That therefore it is true and divine, since*
“ *Paul wrote being guided by the Spirit of God. 4. That*
“ *we must not venture too far in this point when we justify*
“ *the Ways of God concerning fallen Man ; but rather put*
“ *by all these murmurings, by calling to mind the High-*
“ *ness and Sovereignty of God, and the Nothingness of*
“ *man. Who art thou O man, that repliest against God ?*
“ *Shall the thing form'd say to him that form'd it,*
“ *Why hast thou made me thus ? Hath not the Pot-*
“ *ter power over the clay, of the same Lump to make one Vessel*
“ *unto Honour, and another unto dishonour ? Compar'd with*
“ *Isa. 45. 9, 10. Wo to him that striveth with his Maker,*
“ *let the Potsherd strive with the Potsherds of the Earth.*
“ *Shall the Clay say to him that fashioneth it, What makest*
“ *thou ; or thy Works, He hath no Hands ? Wo to him that saith*

“ unto his Father, What begettest thou ? or to the Woman, What hast thou brought forth ?

‘ 25 Q. Does the Decree of Election and Reprobation concern only certain Persons ? or hath God only decreed to save those, that should believe, and to condemn those that should refuse to believe ; which would be left to the Power of man’s will, as the Remonstrants or Arminians would have it ?

‘ A. It is evident from the things related before, that there is a certain number ordain’d to Life and Death : the Scripture is very plain in this Point, for the Foundation of God standeth ; the Lord knoweth them that are his, 2 Tim. 2. 19. And their Names are written in the Book of Life, Luke 10. 20. And on the other hand, the Vessels of Wrath are fitted for Destruction, Rom. 9. And the Disobedient are ordained or writ down to Condemnation, Jude 4.

‘ 26 Q. Is it possible for any one to be assur’d that he is elect of God ?

A. Yes, for otherwise Peter would in vain exhort Believers to make their calling and election sure, 2 Pet. 1. 10.

‘ 27 Q. What does he mean by it ?

A. That they might be assur’d of it in their mind by plain Evidences. See 1 Thess. 1. 4. *Knowing Brethren beloved, your Election of God.*

‘ 28 Q. Which are the Evidences and Proofs of Election ?

A. 1. The powerful calling by God’s Word and Spirit, Rom. 8. 30. *Whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.* 2. Faith in Christ, John 3. 16. 3. Hating of and abstaining from Evil. 2 Tim. 2. 19. *Nevertheless the Foundation of God standeth sure, having this Seal, the Lord knoweth them that are his ; and let every one that nameth the name of Christ depart from Iniquity.* 4. A sincere and constant exercise of Holiness. Eph. 1. 4. *According as he hath chosen us in him before the Foundation of the World, that we should be holy, and without blame before him in Love.* 2 Tim. 1. 9.

Of the Counsel of Peace.

29 Q. But since those that are to be sav'd, are chosen from among the fallen race of Mankind, hath God ordain'd them unto Salvation, without showing forth his Justice?

A. No, but he hath also contriv'd and concluded from Eternity upon ways and means, to bring this about in such manner as becomes God, thus; that the exercise of his Mercy should not obscure nor prejudice his Justice.

30 Q. Which way or on what account, has he ordain'd or concluded it?

A. Because there was on foot from Eternity a Counsel of Peace, or mutual Treaty between the Father and the Son, to execute that Great Work, in this manner, that the Son, by assuming the Humane Nature, should sanctify God by Judgment and Righteousness.

31 Q. Is this Counsel of Peace something else than the Decree of Election?

A. No, but this Decree is severally denominated; it bears among others also the Name of *Counsel of Peace*, Zech. 6. 13. Partly because of the *Wisdom* that shineth forth in this Decree, and because of the *Stability* of it; partly also, because the Father, Son and Holy Ghost have each of them a different relation to the work of Grace, concerning which there hath as it were been made and continued from Eternity a mutual Contract.

32 Q. How is the *Father* to be consider'd in the Counsel of Peace?

A. As promising to the Son to give unto him for an Inheritance all the Elect; but as *Judg* he requireth, that the Son should assume the humane Nature, and by Suffering and Obedience satisfy the Justice of God for the Elect. See Psal. 2. 7, 8. *I will declare the Decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the Heavens for thine Inheritance, and the uttermost parts of the Earth for thy Possession.* Isa. 53. 10, 11, 12. *When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his days. and the Pleasure of the Lord shall*

‘ prosper in his hand. He shall see of the Travel of his Soul,
 ‘ and shall be satisfy’d; by his Knowledg shall my righteous
 ‘ Servant justify many, for he shall bear their Iniquities. There-
 ‘ fore will I divide him a portion with the great, and he shall
 ‘ divide the Spoil with the Strong : because he hath pour’d out
 ‘ his Soul unto Death, and he was numbred with the Trans-
 ‘ gressors, and he bare the Sin of many, and he made Inter-
 ‘ cession for the Transgressors.

‘ 33 Q. And which way the Son ?

‘ A. As Surety, Mediator and Redeemer, who had under-
 ‘ taken to perform the Conditions propos’d. See Job 33.
 ‘ 23, 24. If there be a Messenger with him, an Interpreter
 ‘ one among a thousand to shew unto Man his uprightneß; then
 ‘ he is Gracious unto him, and saith, Deliver him from going
 ‘ down to the pit, I have found a Ransom. Psa. 40. 6, 7, 8, 9.
 ‘ Sacrifice and Offering thou didst not desire, mine Ears hast
 ‘ thou open’d, Burnt-Offering and Sin-Offering hast thou not
 ‘ requir’d. Then said I, Lo I come, in the Volume of the book
 ‘ it is written of me, I delight to do thy Will, O my God !
 ‘ yea thy Law is within my Heart. I have preach’d Righte-
 ‘ ousness in the great Congregation : lo I have not refrain’d my lips,
 ‘ O Lord thou knowest. Jer. 30. 21.

“ 34 Q. But since in Zech. 6. 13. mention is only made of
 “ Jehovah and the *Man Branch*, is not the Holy Ghost also
 “ a party in this Counsel of Peace ?

“ A. It is sufficient to comprehend the fitness and come-
 “ liness of that reconciliation or atonement of the Sinner
 “ with God, that the Treaty be consider’d between the
 “ Father and the Son. But yet however the Holy Ghost
 “ being also a Person of the Deity, who hath the same
 “ Will with the Father and the Son, he also does contribute
 “ toward the Perfection of the Elect, and cannot be exclud-
 “ ed here ; whereas the Holy Ghost might be also consider’d
 “ as a Witness to the Contract between the Father and the
 “ Son, rather than a Party contracting.

‘ 35 Q. Which way does the Holy Ghost then come into
 ‘ the Act of Redemption ?

‘ A. The Holy Ghost hath undertaken to bring over ef-
 ‘ fectually to the Son, those that are promised to the Son,
 ‘ and for whom the Son should satisfy, to work Faith in their
 ‘ Hearts, to convert, to regenerate, to sanctify, and to seal them
 ‘ unto the Day of Redemption.

Of the Testament of Grace.

‘ 36 Q. What other Denominations are ascribed to the
‘ Decree of Election ?

‘ A. A TESTAMENT of Grace : Luke 22. 29. *I ap-
‘ point unto you a Kingdom, as my Father hath appointed unto
‘ me.* Heb. 13. 20. *The Blood of the everlasting Covenant.*

‘ 37 Q. What is a Testament ?

‘ A. A last unchangeable Will, whereby certain Goods
‘ are bequeath’d to certain Persons ; which Testament is
‘ confirmed by the death of the Testator : Heb. 9. 16.
‘ *Where a Testament is, there must also of necessity be the
‘ Death of the Testator.*

“ 38 Q. Does the Decree of Grace agree in all things
“ with a mans Testament ?

“ A. No ; there are some things that agree with it, but
“ also some that disagree from it ; as it happeneth always
“ when divine and human things are compared together.

“ 39 Q. What manner of Analogy hath the Decree of
“ God with a man’s Testament ?

“ A. 1. That it is an unchangeable and free Will of God :
“ Heb. 6. 17. *Wherein God willing more abundantly to shew
“ unto the Heirs of Promise the Immutability of his Counsel,
“ confirm’d it by an Oath.* Isa. 54. 10. 2. That there is
“ a certain Inheritance, Heb. 1. 14. *Who shall be Heirs of
“ Salvation.* 3. And consequently also Heirs, Rom. 8. 17.
“ *If Children, then Heirs ; Heirs of God, and Joint-heirs
“ with Christ, &c.* Gal. 3. 29. 4. That it is confirm’d
“ by the Death of the Testator.

“ 40 Q. What difference is there between a man’s Testa-
“ ment and that of God ?

“ A. 1. A Man only bequeatheth temporal things, but
“ God those that are permanent and lasting ; Isa. 55. 3.
“ *I will make an everlasting Covenant with you, even the
“ sure Mercies of David.* 2. A man’s Testament requireth
“ no Surety nor Mediator, but that of God does ; for it
“ became not God to make over any Inheritance to the
“ Sinner, but the Right to it was to be merited and obtained
“ in Christ. 3. In a man’s Testament the Testator is one
“ Person, and the Executor another ; but in the Testa-
“ ment

" ment of God these two meet in one Person.

" 41 Q. Does a *Testament* and a *Covenant* differ from each other ?

" A. It is expressed in the Holy Scripture promiscuously with one word. And the *Covenant* of God with the *Sinner* is in some respects nothing else but the *Testament* of God, of which he instituteth him *Heir*, by way of a *Covenant-Contract*. Else it is certain, that a *Covenant* does consist of a *Contract* between two *Parties*, which containeth a mutual Obligation to perform certain *Conditions* and *Promises* : Whereas a *Testament* is but of one side only, and consisteth in an unchangeable Will to dispose of certain *Goods* or *Inheritance*, as we mentioned just now.

" 42 Q. Who is the *Testator* in respect of the *Testament* of Grace ?

" A. The Holy Trinity, God ; Father, Son, and Holy Spirit.

" 43 Q. Who are the *Heirs* ?

" A. Christ and Believers, Heb. 1. 2. *Whom he hath appointed Heir of all things.* Rom. 8. 17. *And if Children, then Heirs.*

" 44 Q. Which is the *Inheritance* ?

" A. In respect to Christ, the *Elect* are chiefly his *Inheritance* ; Psal. 2. 8. *Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost part of the Earth for thy Possession.* But in respect to the *Elect*, their *Inheritance* is eternal Salvation after this Life, and all the good things of the *Covenant* of Grace in this Life.

" 45 Q. Which way is this *Testament* confirmed by the Death of the *Testator* ?

" A. Christ, according to his *Godhead*, being one with the Father and Holy Ghost, is also the *Testator* ; and he died in his human Nature to confirm that eternal *Testament*.

" 46 Q. But did Christ only die, to enable himself to deliver up the *Inheritance* for Men ?

" A. No ; but he was to die also as *Mediator* and *Surety* of the *Testament* of Grace, and to merit and purchase by his death the *Inheritance* for the *Elect*.

" 47 Q.

" 47 Q. Who is the *Executor* of the Covenant of Grace?

" A. Christ also, who is in this matter all and in all ; for by him do the Heirs obtain the good things of the Testament.

" 48 Q. But is not this matter confus'd, to conceive Christ at the same time as *Testator*, as the *Heir*, as the *Surety* or *Mediator* of the Testament, as the *Executor*, nay as the *Inheritance* it self?

" A. All this cannot meet in the same Person amongst Men : But it may be suppos'd to take place in the *Testament of God* ; by reason that Christ may be considered in several respects and relations: 1. As God, of the same *Essence with the Father*. 2. As the Son of God, generated of the Father. 3. As Man. 4. As God-man, &c. And this is not at all confus'd ; for instance, when we explain the *Priestly Office* of Christ, to conceive it thus, that Christ is at the same time *Priest*, *Sacrifice*, *Altar*, the *Fire* it self, with which the Offering is kindled.

" 49 Q. But we read also in the Word of God of two other *Testaments*, the *Old* and the *New* ; Gal. 4. 22, 28. How must this be taken?

" A. That both these Testaments do differ from each other, and both also differ from the *Testament of Grace* in general.

" 50 Q. How do you consider them?

" A. As two distinct *Testaments* or *Codicils*, which God executeth the one after the other at certain appointed times, whilst the *Testament of Grace* in general goes forward and taketh place, and the good things thereof are given to the Elect.

" 51 Q. When did God conclude or resolve to execute the *Old Testament*?

" A. This is from Mount *Sinai*, which gendreth to Bondage ; Gal. 4. 24. These are the two Covenants, the one from the Mount *Sinai*, which gendreth to Bondage, which is Hagar.

" 52 Q. Who are the Heirs of that old Testament?

" A. Only the Seed of *Abraham* according to the Flesh.

" 53 Q.

“ 53 Q. Which is the *Inheritance* ?

“ A. The *Land of Canaan*, with all the additional *Privileges* of the *Israelites*, which God gave to them as *Pledges* of the heavenly and spiritual *Inheritance* of the *New Testament* : Gen. 12. 7. *The Lord appear'd unto Abram, and said, Unto thy Seed will I give this Land.* Gen. 13. 17.

“ 54 Q. But why is this *Covenant* called the *Old* ?

“ A. Because it was to decay and to vanish away before the *New Testament* : Heb. 8. 13. *In that he saith, a new Covenant, he hath made the first old; now that which decayeth and waxeth old, is ready to vanish away.*

“ 55 Q. At what time did God conclude to execute the *New Testament* ?

“ A. After the perfecting of *Christ* by suffering, and his *Glorification* ; Heb. 8. 6. *Now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises.*

“ 56 Q. Who are the *Heirs* of the *New Testament* ?

“ A. All *Believers* of *Jews* and *Gentiles*, that should live since the *Death* and *Glorification* of *Christ* ?

“ 57 Q. Which is the *Inheritance* ?

“ A. All those better good things which flow forth from the *Righteousness* of *Christ* ; Jer. 31. 31, 32, 33, 34. *Behold the days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah : Not according to the Covenant that I made with their Fathers, in the day that I took them by the hand, to bring them out of the Land of Egypt (which my Covenant they brake, altho I was an Husband unto them, saith the Lord) But this shall be my Covenant that I will make with the House of Israel, After those days, saith the Lord, I will put my Law in their inward parts, and write it in their Hearts, and will be their God, and they shall be my People. And they shall teach no more every man his Neighbour, and every one his Brother, saying, Know the Lord : for they shall all know me, from the least to the greatest of them, saith the Lord : for I will forgive their Iniquity, and remember their Sin no more.*

“ 58 Q.

“ 58 Q. How hath God purposed to confer the *Inheritance* of the good things of his Testaments upon the *Heirs* ?

“ A. By way of a *Treaty of Covenant*, by means whereof he offers to them the good things of the *Inheritance*, and inclineth them at the same time to embrace the same upon the terms requir’d by God.

“ 59 Q. By what manner of *Covenant* do the *Heirs* of the *universal Testament of Grace* partake of the good things thereof ?

“ A. By the *Covenant of Grace* in general, so as it is the same at all times.

“ 60 Q. And which way do the *Heirs* of the *Old Testament* partake of the good things thereof ?

“ A. By virtue of the *Old Testament* ?

“ 61 Q. And which way do the *Heirs* of the *New Testament* partake of the good things thereof ?

“ A. By virtue of the *New Testament*.

But of this we intend to treat in its due place, when we are to treat more fully of the Testaments and Covenants of God : A great many things come in upon this Subject, but we intend only a rough Draught for the sincere Christian to guide his Thoughts.

“ 62 Q. But whereas you do observe so many parts in the *Decrees of God*, as first under the Denomination of a *Counsel*, then again a *Testament* ; also that you state several *Testaments* of God : Is this then the case, and are there so many parts of the *Decrees of God* ?

“ A. By no means : but God hath concluded all this by an eternal, single, and unchangeable Act of his Will.

U S E.

“ 63 Q. Is the Doctrine of an absolute Election and Reprobation any ways useful unto Godliness ?

“ A. Yes : this Truth is also according to Godliness ; *Tit. 1. 1.*

“ 64 Q. What is it useful for in general ?

“ A. 1. To the Glory of God ; which is declared and celebrated most, when we do ascribe Salvation and the Means of it only unto God and his free Decree and Dispensation ; *Eph. 1. 4, 6. According as he hath chosen us*

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him, before the Foundation of the World, that we should be holy, and without blame before him in love, to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved. 2. To exalt Divine Grace, 1 Cor. 15. 10. By the Grace of God I am what I am: and Grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the Grace of God which was with me. Eph. 1. 7. In whom we have Redemption thro his Blood, the Forgiveness of Sins, according to the Riches of his Grace. Eph. 2. 7. 3. To humble Man, 1 Cor. 4. 7. Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 4. To promote inward Piety; and not only the outward part of it, which may be also perform'd by the strength of Nature, but such a Piety whereby we show forth our selves to be the Workmanship of God, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them; Eph. 2. 10. 5. For a real and well-grounded Comfort, when we being assured of our Election, are also assured of our Salvation; Heb. 6. 18. Rom. 8. 30. Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Which strong Consolation those that deny an absolute Predestination cannot reach to.

65 Q. But is not this a fit Doctrine for carnal Security, and to make Man careless in Duty; since God hath concluded what will be his State and Condition?

A. No: for God, who ordained the End of Man, hath also ordained that he should attain to it by such and such Means and Duties: So that those that are ordained of God unto Salvation, are also ordained by him unto Faith and Godliness; 2 Pet. 1. 3. According as his Divine Power hath given unto us all things that pertain unto Life and Godliness, thro the knowledg of him that hath called us to Glory and Vertue. See also how Paul does urge Godliness from the Doctrine of Predestination; 1 Thess. 5. 8, 9. Let us who are of the day be sober, putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation. For God hath not appointed us to wrath,

wrath, but to obtain Salvation by our Lord Jesus Christ.
Rom. 8. 29.

‘ 66 Q. But this Doctrine seemeth to leave things
‘ thus, as if it were not man’s fault whenever he liveth
‘ and continueth in Sin, since God hath decreed it thus.

‘ A. The Decree of God is unknown to Man, and that
‘ is no Rule of his Actions ; but his revealed Will is :
‘ whenever he sinneth against that, he does it freely, and
‘ therefore he is guilty before God : Luke 22. 22. *And*
‘ *truly the Son of Man goeth as it was determined, but wo*
‘ *unto that Man by whom he is betrayed.*

‘ 67 Q. But there is no possibility of doing other-
‘ wise.

‘ A. Neither will he do otherwise, Rom. 8. 7. and if
‘ Man will examine his Conscience, he will certainly find
‘ that he sinneth freely ; and thus he hath no reason to lay
‘ the fault upon God.

‘ 68 Q. But this seemeth to reduce Man to despair ; for
‘ if he is rejected, then it will not avail any thing, what-
‘ ever he doth.

‘ A. Since no Man can know what the private Decree of
‘ God hath concluded upon, therefore he hath no cause
‘ to despair, but to embrace by Faith the Grace of God
‘ offered to him ; since God hath said, *He that will, let*
‘ *him come ; and he that cometh to me, I will in no ways cast*
‘ *out : tho it be certain, That he worketh in us both to will*
‘ *and to do.* But this is no ground for Despair or Security ;
‘ *but to work out our own Salvation with Fear and Trembling.*
‘ See Phil. 2. 12, 13. *Work out your own Salvation with Fear*
‘ *and Trembling : for it is God which worketh in you, both to*
‘ *will and to do of his good pleasure.* Mind the Coherence of
‘ the 12th and 13th Verses.

‘ 69 Q. What manner of Duties of Godliness doth this
‘ Doctrine persuade us to ?

‘ A. 1. An holy Admiration of the Greatness of God, and
‘ the Unsearchableness of his Counsels ; Rom. 11. 33, 34.
‘ *O the depth of the Riches both of the Wisdom and Knowledge*
‘ *of God ! How unsearchable are his Judgments, and his Ways*
‘ *past finding out ! For who has known the mind of the Lord,*
‘ *or who hath been his Counsellor ?* Psal. 139. 17. *How pre-*

' cious also are thy Thoughts unto me, O God! how great is
 ' the sum of them. Psal. 36. 6. 2. It stirs us up to the
 ' exercise of our Duties, be it in temporal or spiritual things,
 ' calling to mind that God who hath decreed the End, hath
 ' also appointed the Means. 3. To be humbled before
 ' God, and to praise him only. 1 Cor. 1. 31. *He that*
 ' *glorieth, let him glory in the Lord.* 4. That we do submit
 ' in all Things unto God's Decree and Ordination, without
 ' ever murmuring against it. Mat. 11. 26. *Even so Father,*
 ' *for so it seem'd good in thy sight.* Mat. 6. 10. *Thy Will be*
 ' *done in Earth, as it is in Heaven.* 2 Sam. 15. 25, 26.
 ' *If he thus say, I have no Delight in thee, behold here am I,*
 ' *let him do to me as seemeth good unto him.*

' 70 Q. What use are we to make in particular of Di-
 ' vine Election?

' A. 1. To make our Calling and Election sure, 1 Pet. 1.
 ' 10.

' 71 Q. Which way is this done?

' A. By searching into our selves, whether we find in us
 ' the Operations and Consequences of Election.

' 72 Q. What are the Consequences?

' A. Regeneration, saving Faith, a real Conversion, and
 ' Sanctification.

' 73 Q. What is the duty of him that findeth these things
 ' in himself?

' A. 1. To rejoice at it in God. Luk. 10. 20. *Rejoice*
 ' *because your Names are written in Heaven.* 2. To give
 ' Thanks unto God for his Election according to his meer
 ' Grace. 1 Tim. 1. 9. *Who hath saved us, and called us*
 ' *with an holy Calling, not according to our works, but accor-*
 ' *ding to his own purpose and grace which was given us in Christ*
 ' *Jesus, before the World began.* Eph. 1. 3, 4. *Blessed be*
 ' *the God and Father of our Lord Jesus Christ, who hath blef-*
 ' *sed us with all Spiritual Blessings in Heav'nly Places in*
 ' *Christ: According as he has chosen us in him before the Foun-*
 ' *dation of the World, that we should be holy and without blame*
 ' *before him in Love.* 3. This must be our comfort in all our
 ' Troubles. Luk. 12. 32. *Fear not, little Flock, for it is your*
 ' *Father's good Pleasure to give you the Kingdom.*

' 74 Q. What must they do that find not in themselves
 ' these marks of Election?

' A.

' A. Tho they be not converted, yet they may be elect-
' ed, and therefore it is their Duty to make diligent use
' of the means of Conversion ; if it might please God to
' bless them, which he will certainly do at last, if they are
' elected.

' 75 Q. But all these things might be vain.

' A. Suppose they were, yet however it will well deserve
' the pains on our side, to venture our endeavour, for
' God hath never said to any one, *Seek me in vain.*

' 76 Q. What do we gather from the Decree of Repro-
' bation ?

' A. It is of use to consider it both for the regenerate
' and unregenerate.

' 77 Q. What use can those that are regenerate make of
' it ?

' A. 1. That they may with Admiration own and praise
' the Adorableness of God's ways, who by that means also
' would show forth his Wrath and his Long-Suffering, even
' by enduring the Vessels of Wrath, *Rom. 9. 2.* That
' they may bring more Honour and Glory unto God, for
' their Election, when they consider their own Felicity, in
' opposition to the Misery of the Vessels of Wrath, *Psa.*
' *33. 12.* so as to cry, But *what am I, Lord, and what is my*
' *Father's House ? &c.*

' 78 Q. What consideration does there remain for the un-
' regenerate ?

' A. They have cause and reason to fear, to be concern'd
' about their State, and to be converted speedily ; because
' that if they should continue in that State, it would be a
' Sign of their Rejection.

' 79 Q. Are there any certain Marks of one's Rejection ?

' A. No, but there are such as are very dangerous.

' 80 Q. Which are these dangerous Marks ?

' A. For instance, 1. When one does continue impeni-
' tent for a long while under powerful means of Grace.
' *Heb. 6. 7. The Earth which drinketh in the rain that cometh*
' *oft upon it, and bringeth forth Thorns and Briers, is rejected,*
' *and is nigh unto cursing ; whose End is to be burned.* 2. When
' one liveth in Sins, and yet every thing succeedeth well ac-
' cording to the Flesh. *Psa. 73. Psa. 17. 14. Men of the*
' *World, which have their Portion in this Life, and whose*
Belly

‘ Belly thou fillest with thy hid Treasure; they are full of Chil-
 ‘ dren, and leave the rest of their Substance to their Babes.
 ‘ 2. When this Grace is abus’d to Sin and Wickedness.
 ‘ Rom. 6. 1. Jude 4. For there are certain Men crept in
 ‘ unawares, who were of old ordain’d to this Condemnation,
 ‘ ungodly men, turning the Grace of our God into lasciviousness,
 ‘ and denying the only Lord God, and our Lord Jesus Christ.
 ‘ Yet as long as a man liveth, no body can absolutely be
 ‘ certain of his Reprobation; and therefore no man ought
 ‘ to despair, but use themeans conducing to Conversion.
 ‘ See Ezek. 33. 10, 11. Therefore, O thou Son of Man, speak
 ‘ unto the House of Israel, Thus ye speak, saying, if our Trans-
 ‘ gressions and our Sins be upon us, and we pine away in them,
 ‘ how should we then live? Say unto them, As I live saith the
 ‘ Lord God, I have no pleasure in the Death of the Wicked,
 ‘ but that the Wicked turn from his way and live: turn ye,
 ‘ turn ye from your evil ways; for why will ye dye, O House of
 ‘ Israel?

‘ 81 Q. What use do you make in particular of the Coun-
 ‘ sel of Peace?

‘ A. It serveth us,

‘ 1. For a holy Admiration of the Ways of God, who
 ‘ would be made the God of Sinners in this adorable way,
 ‘ and as became him. 2. To own the untainted and unre-
 ‘ proachable Righteousness of God. 3. And the depth of
 ‘ our Misery, and what a great many things were requir’d
 ‘ to redeem the Sinner. 4. For a thankful acknowledg-
 ‘ ment of the Love of the Father, of the Son, and
 ‘ of the Holy Ghost, which must excite us to make a re-
 ‘ turn of our Love to him! 5. We ought to embrace wil-
 ‘ lingly by Faith, and accept of the Mediator of this Cove-
 ‘ nant. 6. And as willing as he was to accept of the Con-
 ‘ ditions of the Agreement, we ought to be so willing to
 ‘ embrace and to perform the Conditions of the Covenant
 ‘ of Grace. 7. By that which the Holy Ghost undertook,
 ‘ we are taught, that as necessary as Christ was to us for Jus-
 ‘ tification, so necessary is also the Holy Ghost for Sanctifi-
 ‘ cation, 1 Cor. 6. After which we ought to strive and en-
 ‘ deavour to partake of the same; else our relyance on the
 ‘ Merits of Christ is in vain: for without Holiness shall no
 ‘ man see God, Heb. 12. 14. 8. Lastly we must with
 ‘ David

David place all our delight in this Covenant, ordered in all things and sure: 2 Sam. 23. 5. *He hath made with me an everlasting Covenant, ordered in all things and sure: for this is all my Salvation and all my Desire, altho he make it not to grow.*

82 Q. What use do you make of this, that the Decree of Election doth come under the Consideration of a Testament?

A. Those that are the Heirs of it, are to call to mind these following Particulars. 1. That they may continually magnify this free Grace of God, and shout for joy for this great Good: *How great is thy Goodness!* Psal. 31. 19. 2. That they may take heed to carry it worthy of that State in which they are placed by virtue of this Testament, and as it becometh those that expect such great things: 1 Thess. 2. 12. *We charge every one of you, that ye would walk worthy of God, who hath called you unto his Kingdom and Glory.* 1 John 3. 3. *Every one that hath this hope in him purifieth himself, even as God is pure.* 3. That they may endeavour to bring others also unto the same Inheritance. 4. That in consideration of the good things which they expect, they may be willing to suffer Poverty, Oppression, &c. if it so pleaseth God: Rom. 8. 18. *For I reckon that the Sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us.* 5. And in this does consist the real Comfort of the Children of God, that they shall not lose the things they expect; but that they can fully depend on it, even then when God seemeth to hide his Face: Isa. 50. 10. *Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.* Chap. 54. 10. *The Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.* Even the Failings of God's Children cannot cause this Testament of God to fail: Psal. 89. 30—35. *If his Children forsake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments; then will I visit their Transgression with the Rod, and their Iniquity.*

“quity with Stripes. Nevertheless, my loving Kindness will
 “I not utterly take from him, nor suffer my Faithfulness to
 “fail. My Covenant will I not break, nor alter the thing that
 “is gone out of my lips.

“83 Q. How do you conclude this point?

“A. With this Argument: *Blessed is the Nation whose
 “God is the Lord, and the People whom he hath chosen for his
 “own Inheritance*, Psal. 32. 12.

“Note, We are somewhat large, since the Adversaries
 “do charge this Doctrine as not useful and advantageous unto
 “Godliness.

C H A P. VIII.

Of the Execution of God's Decrees in the Creation of the World, and Providence.

“1 *Quest.* **H**OW do you next proceed?

“*Answ.* From the Decrees of God we must
 “of necessity proceed and pass to the Execution of the
 “same; that is, to his Works *ad extra*, without himself.

“2 Q. Why so?

“A. Because God hath decreed nothing in vain; but his
 “Counsel shall stand, and he will do all his pleasure,
 “Isa. 46. 10.

3 Q. What was the first Work of God towards the Execution of his Decree?

A. The Creation of Heaven and Earth.

“For of necessity it must have been the first Work of
 “God to produce *Creatures* without himself: and since he
 “purposed to be glorified in the *Children of Men*, it was
 “necessary that an *Earth* should be form'd for the *Habi-*
 “*tation of Man*; the *Heavens* to be a place of abode in a
 “peculiar manner for God, into which the Son was to in-
 “troduce his *Elest*, &c. And for this reason was the
 “*Creation of Heaven and Earth* the first part of God's *Works*,
 “and to be as it were a Theater, to shew forth in a trans-
 “cendent manner the Glory of God in Christ.

4 Q.

4 Q. What is it to create?

A. To call those things that are not as tho they were, Rom.

4. 17. Or to cause a thing to be by a mere Will.

5 Q. Of what did God create the World?

A. Of nothing, Heb. 11. 3. *Through Faith we understand that the Worlds were framed by the Word of God; so that things which are seen were not made of things which do appear.*

“ Note. Tho it be not a proper Expression to say, the
“ World was created of *Nothing*; as if *nothing* had been
“ the Substance or Matter of which the World was cre-
“ ated: However it is sufficient for us to understand its
“ obvious sense and meaning; to wit, that there was no
“ Matter or Substance extant, of which the World had
“ its Original, as the next Question will make out.

6 Q. But was there not a Chaos or unformed Matter from Eternity, as the *Socinians* would have it?

A. No; for that Matter must also have been a Body, and therefore imperfect, and by consequence a Creature; and it is inconsistent with a Creature to be from Eternity.

7 Q. But what was there before Creation?

A. Nothing at all but God himself.

8 Q. Where was God before Heaven and Earth?

A. God is not properly in any one place, and therefore he was in himself in a most perfect manner, standing in need of no place.

9 Q. What was God doing before the Creation?

A. He was from Eternity most blessed in the Knowledge, Love and Possession of himself; and most active, having a Complacency in those Decrees which he made in himself. Prov. 8. 22, 23. *The Lord possessed me in the beginning of his Way, before his Works of old. I was set up from everlasting, from the beginning, or ever the Earth was.*

10 Q. In how many days did God create the World?

A. In six days.

11 Q. What was the Work of the first day?

A. God created the Chaos out of nothing, and he said, *Let there be Light, and there was Light.*

12 Q. What did God create besides on the first day?

A. The Angels.

‘ 13 Q. How do you prove this ?

‘ A. From Job 38. 4, 7. *Where wast thou, when I laid the Foundations of the Earth ? When the morning Stars sang together, and all the Sons of God shouted for joy.* Where it is said that the Foundation of the Earth was the Work of the second Day. (See *Psal.* 24. 2. compared with *Gen.* 1. 6, 7, 9.) And that before it they sang together ; and since they were not from the Beginning, it is most easy to imagine, that they were created on the first day.

14 Q. What are Angels ?

A. Spirits not united with Body.

15 Q. How are they created by God ?

A. They were created all good : *Jude* v. 6. where it is said, that the fallen Angels kept not their first Estate.

16 Q. What did their Rectitude consist in ?

A. In the Illumination of their Understanding, and the Sanctity of their Will.

17 Q. Did they all remain in their primitive State ?

A. No ; but some of them kept not their first State, and remained not in the Truth : *John* 8. 44. *The Devil was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him : when he speaketh a Lie, he speaketh of his own ; for he is a Liar, and the Father of it.* *Jude* v. 6.

18 Q. What benefit accrued to those who stood ?

A. They were confirmed in their good State, and shall be blessed in God to all Eternity.

19 Q. What happened to those that fell ?

A. They are cast down into Hell, and delivered into Chains of Darknes, to be reserved unto Judgment ; *2 Pet.* 2. 4. *God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darknes, to be reserved unto Judgment.*

‘ 20 Q. Why did God create Angels, and why those that are good ?

‘ A. 1. That Heaven should not be deprived and destitute of intelligent Inhabitants. 2. That they might be ministring Spirits and Followers of King Jesus, sent out to minister for them who shall be Heirs of Salvation, *Heb.* 1. 14.

‘ 21 Q. Why did God permit the Fall of some Angels?

‘ A. It is sufficient to say, that God *would* do so. But we may add, 1. That the Happiness of the good Angels might receive the greater Glory and Lustre. 2. To use them as Executioners of his Judgments upon the Reprobates.

‘ 22 Q. What do you conclude from all this?

‘ A. That the Creation of the World, and of the Angels, and the Fall of the wicked Angels, must be considered as Means to make way for the Execution of the Decree of Election and Reprobation.

‘ 23 Q. What was the Work of the following Days?

‘ A. On the *second* day God made the Firmament in the midst of the Waters, which were thereby divided into such as were above and other that were under the Firmament, and made the dry Land to appear above the Waters. And on the *third* day God brought forth Trees and Herbs. On the *fourth* day God made Sun, Moon and Stars. On the *fifth* day he furnished the Sea and Waters with Fishes, and the Air with Fowl. On the *sixth* day he created the Beasts of the Earth.

“ 24 Q. What was there besides wanting?

“ A. A rational Inhabitant of the World: For God *created not the World in vain, he formed it to be inhabited, Isa. 45. 18.* And since God would be glorified in and by *Man*, the Earth was principally created for Man; and therefore Man was to be brought into it after it was finished.

‘ 25 Q. What does *Moses* relate concerning the Creation of Man?

‘ A. He tells us, that God said, *Let us make Man, &c. Gen. 1. 26. Let us make Man in our Image, after our likeness; and let them have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth.*

‘ 26 Q. Whom does God speak to in that place?

‘ A. The Holy Trinity stirs up it self; or the Father speaketh to the Son and to the Holy Ghost.

‘ 27 Q. Might not one conjecture that God did speak in that place to the Angels?

‘ A. Not at all : For 1. God does not put the Angels in the same Order or Range with himself. 2. The Angels created not Man. 3. Man is not created after the Image of Angels.

‘ 28 Q. Might not one think, that God, tho he be *one*, yet speaketh of himself in the *plural* number, as Kings and Princes are wont to do? as for instance, *We Lewis the 14th King of France command you this or that, &c.*

‘ A. By no means : For 1. Kings and Princes, tho they speak in this manner when they command any thing ; yet a King never saith of himself, *Let us do this or that.* 2. Kings and Princes may properly speak so of themselves in the plural number, in *English, French*, or any other *European* Language : but it is very unusual in the *Hebrew* Language. Therefore *Philo* the Jew being ignorant of the Mystery of the Trinity, confesseth, *That the Cause and Reason why God speaketh thus, Let us, &c. is only known unto God.* Philo Jud. de Opificio Mundi, p. m. 15.

29 Q. On which day was Man created ?

A. On the sixth day.

30 Q. How was it fitting for God to create Man at first ?

A. Good and Holy : For else he had not been worthy of such an Artificer. Eccl. 7. 29. *Lo ! this only have I found, that God made Man upright : but they sought out many Inventions.*

31 Q. What did the Rectitude of the first Man consist in ?

A. In that he was created after the Image of God.

32 Q. What did this Image of God consist in ?

A. In that Rectitude chiefly of the Soul of Man, upon which also the Rectitude and good Disposition of the Body depended.

‘ 33 Q. Did not the Image of God consist in the Body ?

‘ A. No : this would be impertinent.

‘ 34 Q. Why so ?

‘ A. Because God is a Spirit, therefore he could not be represented by any thing that is corporeal ; *John 4. 24. God is a Spirit.* Luke 24. 39.

35 Q. What did the Rectitude of the *Understanding* of the first Man consist in ?

A. In Wisdom and Knowledge of God, and of the Truth ; Col. 3. 10. *Having put on the new Man, which is renewed in Knowledge, after the Image of him that created him.*

36 Q. Which way was he like unto God in this respect ?

A. Because God is also wise, who knoweth himself and the Truth in a most perfect manner.

37 Q. What did the Rectitude of his *Will* consist in ?

A. In the Love of God and the Truth, and consequently also in Sanctification of the Truth ; Eph. 4. 24.

38 Q. Which way was he like unto God in this respect ?

A. Because that God loveth himself and all Truth, and is impartially holy.

39 Q. But does not the Apostle speak in the fore-mentioned places, Col. 3. and Eph. 4. of the Image of the new and second *Adam*, after which we are renewed ?

A. Yes: but it is the same Image, which we had lost in *Adam*, which is restored in the Elect ; because since God is unchangeable, therefore his Image is also unchangeable : and this could not have been one thing before, and be another thing to day.

40 Q. But did not this Image of God consist in the spiritual Being or Substance of the Soul, in that it is capable to understand, to will, and to judg ?

A. No: for then the Unregenerate, even the Devils themselves, would have the Image of God left in them.

41 Q. Why so ?

A. Because they are also spiritual Beings, and shall remain thus to all Eternity.

42 Q. But did it not consist in the Dominion over the Creatures ?

A. No: for this was a Consequence of and Prerogative which proceeded from the Image of God. See Gen. 1. 26. quoted before.

43 Q. Make some further Explication and Proof of this matter.

A.

“ A. We ought to distinguish in the matter of God’s
 “ Image betwixt these three things. 1. That which is
 “ presupposed, and is the Subject on which the Image of
 “ God is stamp’t; and this is *the rational and immortal*
 “ *Soul*. 2. Something that the very Being of the Image
 “ of God does consist in; and this is that *Similitude* or
 “ *Likeness* of the *Properties* of the *Soul* with those of
 “ *God*. 3. Something that is *accessary* to, or a consequence
 “ of, and proceeding from the Image of God; and this is
 “ *the Dominion over the Creatures*.

“ 44 Q. Which way can you illustrate this by an In-
 “ stance?

“ A. 1. Since God makes use of the *Idea* of an *Image*,
 “ I compare the first to the Board that something is to be
 “ drawn on. 2. The second is the Uniformity or Symme-
 “ try of the Lineaments painted upon that Board, with
 “ that Body it represents. 3. I compare the third to that
 “ Honor and Respect which is paid to that Picture, when it
 “ represents an honorable Person. Then take it thus: Sup-
 “ pose there should be a fine *Frame* put about this Picture,
 “ and they together be hung up in a handsom *Room*: By
 “ which we can call to mind, that God hath done the same
 “ to the *Soul* of Man; he hath given to it an excellent
 “ *Body* to inhabit, and plac’d him in *Paradise*, where he
 “ was to exercise *Dominion* over the *Creatures*.

“ 45 Q. Which was the *Frame* of the *Body* of this first
 “ Man in his Rectitude?

“ A. All the *Motions* and *Affections* proceeding from the
 “ same, were ruled and ordered aright, so as not to hinder
 “ the *Soul* in the least in the *Contemplation* of the *Truth*
 “ and *Love* of *God*: But on the contrary, they qualified
 “ Man to glorify his *Creator*.

46 Q. How many Men did God create at first?

A. Two, Male and Female.

47 Q. What Substance was Man created of?

A. Of Earth, therefore he called his Name *Adam*.

48 Q. And of what the Woman?

A. Of one of the *Ribs* of the *Man*, which the *Lord*
 took from him in a deep sleep; Gen. 2. 21, 22. And God
 caused a deep sleep to fall upon *Adam*, and he slept: and he
 took one of his *Ribs*, and closed up the *Flesh* instead thereof.
 And

And the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man.

‘ 49 Q. How hath God joined these two together ?

‘ A. By a lawful Marriage, whereby these two were to become one Flesh, and to increase and multiply.

“ 50 Q. What did this relate to ?

“ A. To Christ and his Church : Eph. 5. 32. *This is a great Mystery ; but I speak of Christ and the Church.*

“ 51 Q. What do you understand by this ?

“ A. That God would represent in the Union between Man and Wife, that most intimate Union which was to be brought about in the Work of Grace between Christ and his Church, which he was to espouse by the Covenant of Grace, and procreate a spiritual Seed. See *Isa. 54. 5. Thy Maker is thine Husband. Hos. 2. 19, 20. I will betroth thee unto me for ever ; yea, I will betroth thee unto me in Righteousness, and in Judgment, and in loving Kindness, and in Mercies. And I will betroth thee unto me in Faithfulness, and thou shalt know the Lord. Psal. 45. Cant. 1.*

“ 52 Q. What is the meaning that Eve was formed of Adam when he was in a deep sleep ?

“ A. That the Church should also have her Original from Christ, and be born of him by virtue of his Death.

“ 53 Q. What do you conclude from this ?

“ A. That it seemeth, that God intended by all this to prepare a way for the Execution of the Decree of Grace ; and that even before the Fall he had an eye to it.

‘ 54 Q. Is it enough to consider the Creation in general as an Effect of God's Power ?

‘ A. No ; but we must consider it by Faith : Heb. 11. 3. *Through Faith we understand that the Worlds were framed by the Word of God.*

‘ 55 Q. How is this done ?

‘ A. By considering it, 1. As the Execution of the Counsel of Peace. 2. As a Type of the second Creation, which was to be afterwards, as well in respect of every elect Person in his Regeneration, as in respect of the Church in general. 3. When we consider the Cre-
tures,

‘ tures, as directed and fitted by God, that they might be
 ‘ subservient to the Illustration of the things that belong
 ‘ to the Kingdom of Jesus : which we may perceive hence,
 ‘ because that all Creatures are fit to be Images and Repre-
 ‘ sentations of spiritual things, belonging to the Kingdom
 ‘ of Christ. Thus we consider the Creation as the first
 ‘ Work of God in order to the Execution of the Testa-
 ‘ ment of Grace.

‘ 56 Q. What did God do on the seventh day ?

‘ A. He rested from his Work, and sanctified that Day.

‘ 57 Q. What does it imply, that he rested on the
 ‘ seventh Day ?

‘ A. That he ceased from producing new Creatures, and
 ‘ that he remained satisfied in the things he had made,
 ‘ and did proceed no further. See Exod. 31. 17. *For in*
 ‘ *six days the Lord made Heaven and Earth, and on the se-*
 ‘ *venth day he rested, and was refreshed.*

‘ 58 Q. What is meant by *sanctifying* that Day ?

‘ A. That from that time he sanctified all those Days, and
 ‘ would that Man should sanctify them to his Service :
 ‘ which also was performed as long as Man remained up-
 ‘ right. Others do take it as a *Prolepsis* or Recital aforehand,
 ‘ whereby *Moses* intended to note, as by *Anticipation*, the
 ‘ things that happen’d long after in the Desert, concerning
 ‘ the setting apart the seventh Day for the Sabbath :
 ‘ which is not altogether from the Purpose, by reason that
 ‘ such anticipating Relations are very frequent in the
 ‘ Holy Scripture. See *Gen.* 21. 14. with ver. 31. *Gen.* 12. 8.
 ‘ with 28. 19.

“ 59 Q. Are you not of opinion that the Sabbath
 “ was instituted before the Fall, presently after the Cre-
 “ ation ?

“ No: For 1. we read of no express Institution or Cele-
 “ bration of the Sabbath Day before that *Israel* came into
 “ the Wilderness. See Exod. 16. 29. *For that the Lord*
 “ *bath given you the Sabbath, therefore he giveth you on*
 “ *the sixth Day the Bread of two days, &c.* Compare
 “ Ezek. 20. 12. *Moreover also I gave them my Sabbaths, to*
 “ *be a Sign between Me and Them, that they might know*
 “ *that I am the Lord that sanctifieth them.* And Nehem. 9.
 “ 14. *And made known unto them thy holy Sabbath, and*

“ com-

“ *commandest them Precepts, Statutes and Laws, by the*
 “ *Hand of Moses thy Servant.* 2. The Jews do boast in
 “ *this, that the Sabbath is given to them as a peculiar Pre-*
 “ *rogative : and among the seven Laws of Noah no men-*
 “ *tion is made of the Sabbath. See also Exod. 31. 13.*
 “ *Speak thou also to the Children of Israel, saying, Verily*
 “ *my Sabbaths shall ye keep ; for it is a Sign between Me*
 “ *and You throughout your Generations : that ye may know*
 “ *that I am the Lord that sanctifieth you.* 3. The Sabbath
 “ *did not signify and imply any such things as were be-*
 “ *fore the Fall. See Ezek. 20. 15. as also Deut. 5. 15.*
 “ *Remember that thou wast a Servant in the Land of Egypt,*
 “ *and that the Lord thy God brought thee out thence, through*
 “ *a mighty Hand and a stretch'd-out Arm : Therefore the*
 “ *Lord thy God commanded thee to keep the Sabbath Day.*

Of the Providence of God.

60 Q. Since God *rested* on the seventh day, hath he been idle about his Creatures ever since ?

A. No : *But my Father worketh hitherto, and I work,* saith Jesus, *John 5. 17.*

61 Q. How do you call that active Concern of God for his Creatures, after the finishing of the Creation ?

A. His *Providence* ; which is nothing else but a perpetual Creation.

62 Q. How do you describe it ?

A. It is the Almighty Power of God, whereby every thing liveth, moveth, and is in God : *Acts 17. 28. In him we live, and move, and have our being.*

63 Q. How do you prove that there is such a Providence ?

A. It is proved as soon as it is proved that God is ; chiefly because God is independent, and the Creatures dependent.

64 Q. Doth not the Scripture also confirm the same ?

A. Yes, in divers Passages : *Acts 14. 17. God left not himself without witness, in that he did good, and gave us Rain from Heaven and fruitful Seasons, filling our Hearts with Food and Gladness. Acts 17. 25, 26, 27. God is not worshipped with mens hands, as tho he needed any thing ; seeing*

P he

he giveth to all Life, and Breath, and all things; and hath made of one Blood all Nations of Men, for to dwell on the face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitations: That they should seek the Lord, if haply they might feel after him, and find him, tho he be not far from every one of us. Heb. 1. 3. Upholding all things by the Word of his Power.

65 Q. Does the Providence of God extend it self to all, even the least things?

A. Yes indeed: See Mat. 10. 29, 30. Are not two Sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: But the very Hairs of your Head are all numbred. Mat. 6. 26, 30. Behold the Fowls of the Air; for they sow not, neither do they reap, nor gather into Barns: yet your Heavenly Father feedeth them. Are ye not much better than they? Wherefore if God so clothe the Grass of the Field, which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little Faith? And Prov. 16. 33. The Lot is cast into the lap, but the whole disposing thereof is of the Lord.

66 Q. How many Parts do you consider in the Providence of God?

A. Three: Preservation, Co-operation, and Direction.

67 Q. What do you understand by Preservation?

A. That Power of God, whereby he keepeth and preserveth every thing in its Being; so that it is not annihilated. Heb. 1. 3. Job 6. 9. That it would please God to destroy me, that he would let loose his Hand, and cut me off. Psal. 104. 27, 28, 29. These all wait upon thee; that thou mayst give them their Meat in due season. That thou givest them, they gather; thou openest thy hand, they are filled with Good. Thou hidest thy face, they are troubled; thou takest away their Breath, they die and return to their Dust.

68 Q. What by God's Co-operation?

A. His Power, whereby he worketh all in all.

69 Q. How many sorts of Operations do you consider in the Creatures?

A. Two: the Operations of Bodies, and of Spirits.

“ 70 Q. What do the Operations of Bodies consist in ?

“ A. In that they are passive, consisting in Motion.

“ 71 Q. Do the Operations of Bodies depend on God ?

“ A. Yes : God is the Mover of all ; In him we move :

“ Acts 17. 28. For in him we live, and move, and have our being.

“ 72 Q. What do the Operations of Spirits consist in ?

“ A. In the Inclinations of the Will.

“ 73 Q. Do they also depend on God ?

“ A. Yes : Dan. 5. 23. The God in whose hand thy Breath is, and whose are all thy Ways, hast thou not glorified.

“ Prov. 21. 1. The King's Heart is in the hand of the Lord ; as the Rivers of Water he turneth it whithersoever he will.

“ 74 Q. Are not the Inclinations of the Will free ?

“ A. Yes, they are.

“ 75 Q. How can that be, that God doth work the same in and with us ?

“ A. God doth work them in us as free Actings ; he doth not force the Will, but inclineth it : Phil. 2. 13. It is God which worketh in you, both to will and to do of his good pleasure.

“ 76 Q. What do you understand by the Direction of God ?

“ A. The same Power of God, whereby he guideth and directeth every thing according to his own Purpose.

“ 77 Q. Does God's Providence also extend it self to that which is evil ?

“ A. Yes, it doth.

“ 78 Q. Is he then the Cause of Sin ?

“ A. By no means : Deut. 25. 16. All that do such things, and all that do unrighteously, are an abomination unto the Lord thy God. Deut. 32. 4. He is the Rock ; his Work is perfect ; for all his Ways are Judgment : a God of Truth, and without Iniquity, just and right is he. Hab. 1. 13. Thou art of purer eyes than to behold Evil, and canst not look on Iniquity : wherefore lookest thou upon them that deal treacherously ? Psal. 5. 4, 5. For thou art not a God that hast pleasure in Wickedness, neither shall Evil dwell with thee. The foolish shall not stand in thy sight : thou hatest all the Workers of Iniquity.

“ 79 Q. How is his Providence concern'd in it ?

" A. 1. He permitteth Sin, that is, he hindreth it not,
 " tho he could : Gen. 20. 6. *God said unto Abimelech, I*
 " *also withheld thee from sinning against me.* Gen. 31. 24.
 " *God said to Laban, that intended to hurt Jacob, Take heed*
 " *that thou speak not to Jacob either good or bad.* 2. He
 " limiteth Sin, how far it shall and shall not go: Job 1. 12.
 " *The Lord said unto Satan, Behold all that he hath is in thy*
 " *power, only upon himself put not forth thine hand, &c.*
 " Acts 4. 28. *They were gathered together against thy holy*
 " *Child Jesus, for to do whatsoever thy Hand and thy Counsel*
 " *determin'd to be done.* 3. He directeth it to a good End.
 " Thus saith Joseph to his Brethren : *Ye thought evil against*
 " *me, but God meant it unto good, to bring to pass to save*
 " *much People alive.* 4. He sometimes punisheth Sin
 " with Sin : Rom. 1. 24, 26. *Wherefore God also gave them*
 " *up to Uncleanness, and to vile Affections.* 2 Thess. 2. 8.
 " *For this cause God shall send them strong delusion, that they*
 " *should believe a lie.*

" 80 Q. But if there be a Providence, how cometh it
 " to pass, that it often goeth ill here with the Good, and
 " well with the Bad ?

" A. Those that are troubled with doubtful Thoughts
 " concerning it, as Asaph was, Psal. 73. are to consider,
 " 1. That no Man is absolutely good, Mat. 19. 17. *Why*
 " *callest thou me good ? there is none good but one, that is God.*
 " 2. That those that are in appearance the best, do often
 " prove the most wretched Hypocrites. 3. That those
 " that are really good, have not their portion upon Earth.
 " 4. That the Prosperity of the Wicked tends to their
 " heavier Judgment, and the Tribulation of the good to
 " their Chastisement, Prov. 1. 32. *The Prosperity of Fools*
 " *shall destroy them.* Heb. 12. 11. *Now no chastening for*
 " *the present seemeth to be joyous, but grievous ; neverthe-*
 " *less afterward it yieldeth the peaceable Fruit of Righteous-*
 " *ness unto them which are exercised thereby.* 5. That the
 " Godly do glory in Tribulation, Rom. 5. 3. *We glory in*
 " *Tribulations also.* And that thereby they are made con-
 " formable unto Christ, Rom. 8. 17. *If Children, then*
 " *Heirs ; Heirs of God and Joint-heirs with Christ : if so be*
 " *that we suffer with him, that we may be also glorified*
 " *together.* 6. That God by doing good to the Wicked
 " does

“ does show forth his Perfection, to give example to the
 “ Good, Mat. 5. 45. *Your Father in Heaven maketh his Sun*
 “ *to rise on the Evil and on the Good, and sendeth Rain on the*
 “ *Just and on the Unjust.*

“ 81 Q. Is it not enough for us to consider the Provi-
 “ dence of God in general as a Work of God's Power, as
 “ the Heathen themselves do ?

“ A. No ; but as *Christians*, to consider it as a *further Work*
 “ of God, for the *Execution of the Counsel of Peace*. For
 “ because God has concluded and pitch'd upon the Exe-
 “ cution of a Testament of Grace, therefore he keepeth
 “ the World standing, and governeth all things : which
 “ Truth is the more confirm'd, after that Sin is come into
 “ the World. For it would be unbecoming God to keep
 “ the whole World standing, so as it lieth in Wickedness,
 “ if it were not for the Elect's sake.

U S E.

“ 82 Q. What use do you make of the Creation of all
 “ things ?

“ A. 1. That I may consider seriously the Works of God,
 “ as well in general as in particular, and meditate on the
 “ Excellency, Order, and Suitableness of them ; to learn
 “ from the Creatures, as so many Letters in the Book of
 “ Nature, something that is profitable. Job 37. 14. *Hearken*
 “ *unto this, O Job, stand still and consider the wondrous Works*
 “ *of God.* Psal. 8. 3. *When I consider thy Heavens, the Work*
 “ *of thy Fingers, the Moon and the Stars which thou hast or-*
 “ *dained ; I say, what is Man ? &c.* Isa. 40. 26. *Lift up*
 “ *your eyes on high, and behold who hath created these things,*
 “ *that bringeth out their Host by number : He calleth them all*
 “ *by Names, by the greatness of his Might ; for that he is*
 “ *strong in Power, not one faileth.* Mat. 6. 26. *Behold the*
 “ *Fowls of the Air, for they sow not, neither do they reap nor*
 “ *gather into Barns, yet your heavenly Father feeds them.*
 “ Prov. 6. 6. *Go to the Ant, thou Sluggard, consider her ways,*
 “ *and be wise.* 2. From the Creatures I must ascend or
 “ go up to the Creator, and acknowledg his Wisdom,
 “ Power, Goodness, &c. for Admiration and Praise : Psal.
 “ 19. 1, 2. *The Heavens declare the Glory of God, and the*
 “ *Firmament sheweth his Handy-work.* Day unto day uttereth
 “ Speech,

‘ Speech, &c. Job 12. 9. Ask now the Beasts of the Field,
 ‘ &c. Who knoweth not in all these, that the Hand of the
 ‘ Lord hath wrought this? Rom. 1. 20. The invisible things
 ‘ of him from the Creation of the World are clearly seen,
 ‘ being understood by the things that are made, even his eternal
 ‘ Power and Godhead; so that they are without excuse. Isa.
 ‘ 27. 5. Psal. 104. 24. O Lord, how manifold are thy
 ‘ Works! in wisdom hast thou made them all: the Earth is
 ‘ full of thy Riches. 3. I must in particular be con-
 ‘ sidering and contemplating the Creatures, as the Images
 ‘ of spiritual things in the Work of Grace.

‘ 83 Q. What Consideration are you to have of your
 ‘ self?

‘ A. Ascending from the Creatures unto the Creator, I
 ‘ must descend or go down into my self, to own and ac-
 ‘ knowledg my own Vileness and Nothingness; Psal. 8.
 ‘ 3, 4. When I consider the Works of thy Fingers, the Moon and
 ‘ the Stars which thou hast ordained, I say, What is Man,
 ‘ that thou art mindful of him? or the Son of Man, that thou
 ‘ visitest him? Job 10. 9. Remember, I beseech thee, that
 ‘ thou hast made me of the Clay, and wilt bring me unto Dust
 ‘ again.

‘ 84 Q. And what must this work in you?

‘ A. 1. The Fear of God, Jer. 5. 22. Fear ye not me, saith
 ‘ the Lord? Will ye not tremble at my presence, which have
 ‘ placed the Sand for the Bound of the Sea by a perpetual
 ‘ Decree, that it cannot pass it? and tho the Waves thereof
 ‘ toss themselves, yet can they not prevail. Job 27. 22.
 ‘ Jer. 10. 7, 12. Who would not fear thee, O King of Na-
 ‘ tions; for to thee it does appertain? He has made the
 ‘ Earth by his Power, he has established the Heavens by his
 ‘ Wisdom, and stretch’d out the Earth by his Discretion.
 ‘ 2. An Inclination to serve him, Acts 14. 15. We preach
 ‘ unto you, that you should turn from these Vanities unto
 ‘ the living God, which made Heaven and Earth, &c. 3. To
 ‘ rely on him, Psal. 121. 2. My Help cometh from the Lord
 ‘ which made Heaven and Earth. 1 Pet. 4. 19. Let them
 ‘ commit the keeping of their Souls to him in well-doing, as
 ‘ unto a faithful Creator.

‘ 85 Q. Is it also able to afford Comfort?

‘ A.

' A. Yes it is : there is no greater Comfort for the Children of God, than that their Maker is their Husband, Isa. 54. 5. and that the Former of all things is the Portion of Jacob, Jer. 16. 16.

' 86 Q. What Consideration do you fetch from the Creation of Man?

' A. 1. That I do with a sensible Acknowledgment give thanks to God, that he hath accounted me worthy to be made a rational Creature, and hath given me such a precious Soul in such an excellent Body. 2. That I may be careful of Soul and Body, that they may be both for the Glory of God, and be at last blessed for ever, 1 Cor. 6. 20.

' 87 Q. What do you learn from the Providence of God?

' A. 1. That I may seriously consider and look upon the Works of God's Providence, and thereby acknowledg God's Power, Omnipresence, Wisdom, Goodness, &c. since the not regarding them is to be reprov'd; Psal. 28. 5. *Because they regard not the Works of the Lord, nor the Operation of his Hands, he shall destroy them, and not build them up.* 2. Since God continueth and doth good to the sinful World, I must own God's Long-suffering, and make use of it for Conversion and Holiness; Rom. 2. 4, 5. *Or despisest thou the Riches of his Goodness and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance? But after thy Hardness and impenitent Heart, treasurest up unto thy self Wrath against the day of Wrath, and Revelation of the righteous Judgment of God.* 3. In all things which do happen, even the least, we must consider the Providence of God, and search out what it leadeth us to. 4. Since we live and move, and have our being in and through God, therefore we ought to be continually humble, abased, and depending upon God in our Conversation, particularly in our spiritual State: Psal. 131.

' 88 Q. What do we further learn from Providence?

' A. That the Children of God may give up themselves safely unto his Conduct, knowing that he guideth

derth and directeth all things, which work together for their good : Rom. 8. 28. We know that all things work together for good to them that love God, to them who are called according to his Purpose.

89 Q. What further use do we make of the Providence of God ?

A. Here is matter of Comfort for Christians, and it produceth *Patience* in all Tribulations ; which come no other way, but from the hand of God, being always sent us with an holy Intent.

90 Q. For what doth it further serve ?

A. To give thanks in every thing, 1 *Theff.* 5. 18. In every thing give thanks ; for this is the Will of God in Christ Jesus concerning you. Knowing that all corporeal and spiritual Blessings are bestowed upon us by the Hand of God.

91 Q. To what further ?

A. To cast all our Care upon our heavenly Father, that he will bring it to pass ; *Psal.* 37. 5. Commit thy way unto the Lord, and he shall give thee the Desire of thine Heart. *Psal.* 39. 7. And now, Lord, what wait I for ? my Hope is in thee. *Mat.* 6. 25, 32. Take no thought for your Life, what ye shall eat, or what ye shall drink ; nor yet for your Body, what ye shall put on. For after all these things do the Gentiles seek ; for your Heavenly Father knoweth that ye have need of all these things.

C H A P. IX.

Of the State of Man before the Fall ; of the Covenant of Works ; and of the coming of Sin into the World, and of Death coming upon all Men by Sin.

1 *Quest.* DID God design to bring no more Men upon Earth than *Adam* and *Eve* ?

A. Yes ; he purpos'd of these two to make all Nations of one Blood, *Act.* 17. 16.

2 Q. In how many States is the Race of Mankind to be consider'd ?

A. In four : 1. In the State of Rectitude, in *Adam* and *Eve*. 2. In the State of Depravation, into which all have come. 3. In the State of Grace. 4. In the State of Glory, prepar'd only for the Elect.

3 Q. What relation did Man stand in to God, in the State of Rectitude ?

A. He stood under the Law of God, which oblig'd him to be obedient unto God in all things, and to seek him as his Chief Good : and by so doing, he was to find God to be such. *Heb.* 11. 6. *He that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.* And otherwise by not doing it, an Avenger.

4 Q. How can you express this more concisely ?

A. He stood with God under a Covenant of Works.

5 Q. How do you prove this ?

A. From *Hos.* 6. 7. which Passage is rendred according to the true import of the Sense, as our Translators have it, *they have transgressed the Covenant like Adam.* Whereby it is evident that there was between God and Adam, a Covenant before his Transgression, which Covenant must have been a Covenant of Works. 2. That a Covenant of Works must be stated, appears by the Opposition of the

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" the Law of Works to the Law of Faith, which hath
 " place under Grace: which Opposition is very plain from
 " Rom. 3. 27, 28. Where is boasting then? It is excluded:
 " By what Law? Of Works, Nay but by the Law of Faith.
 " Therefore we conclude, that a Man is justify'd by Faith,
 " without the Deeds of the Law. Chap. 4. 4. Now to him
 " that worketh, is the reward not reckoned of Grace, but of
 " Debt. Chap. 8. 2, 3, 4. For the Law of the Spirit of Life
 " in Christ Jesus, has made me free from the Law of Sin and
 " of Death. For what the Law could not do, in that it was weak
 " thro the Flesh, God sending his own Son in the likeness of sin-
 " ful Flesh, and for Sin condemned Sin in the Flesh. That
 " the Righteousness of the Law might be fulfilled in us, who
 " walk not after the Flesh, but after the Spirit. Chap. 11.
 " 6. If by Grace, then it is no more of Works; otherwise Grace
 " is no more Grace. But if it be by Works, then it is no more
 " Grace; otherwise Work is no more Work.

" 6 Q. But by Works oppos'd to Grace and Faith, the A-
 " postle understandeth the Works of the Ceremonial Law,
 " oppos'd to mere Grace and mere Faith under the new
 " Testament.

" A. I do not deny, but that with due Limitation this
 " is a Truth, and is asserted in some passages. It is true
 " that by Works in opposition to Grace and Faith, some-
 " times are imply'd the Works of the Ceremonial Law op-
 " pos'd to mere Grace, and mere Faith under the New Testa-
 " ment. But yet, 1. This doth not always take place. 2.
 " When Paul does prove that we cannot now be justify'd
 " by the Works of the Law of Moses, he intimateth that
 " we cannot be justify'd by the Works of the moral Law
 " (so called) or by the Law of Works; and this because
 " it made up a part of the Law of Moses, and in the se-
 " cond place, because it might be concluded by the Con-
 " sequence: for it is evident, that if we cannot be justifi-
 " ed by the Works of the ceremonial Law, much less can we
 " be justify'd by the Works of the moral Law; to which
 " Man is by far more unfit, than to the Law of the carnal
 " Commandment. 3. We must also consider that by vir-
 " tue of the Law of Works (because it was not yet re-
 " mov'd in the third Step or Degree by the Death of Christ)
 " the Law of Moses might be impos'd on Israel; this is the
 " Cause

“ Cause and Reason why *Paul* arguing upon both these, doth
“ assign the Abolition of the one as the cause of the va-
“ nishing away of the other. However it is certain, that
“ *Adam* was to live by virtue of his own Righteousness by
“ his Works, and that by consequence he stood in a Cove-
“ nant with his Creator: which doth sufficiently appear
“ from that relation between God and him; and this Di-
“ vines have hitherto rightly called the Covenant of Works,
“ as freely as if others should call it the Covenant of *Adam*,
“ or the Covenant to obtain Life by virtue of his own Obedience
“ or Righteousness; which all amounts to the same. But
“ our business is to stand upon the matter and not upon
“ the Words; and therefore if any body is unwilling to use
“ these Words the Covenant of Works, it is no matter if he
“ but agreeth to the thing.

“ 7 Q. Why hath not *Moses* describ'd at large and se-
“ forth plainly the Covenant of Works?

“ A. Because he design'd only to set forth the Cove-
“ nant of Grace and its Dispensation before and since the
“ Flood. Therefore he is very short in the description of
“ the State of Man before the Fall, which doth not so much
“ tend to his Scope.

“ 8 Q. What is a Covenant?

“ A. It is deriv'd from binding, because there is a mu-
“ tual Obligation of the contracting Parties; in the Hebrew,
“ *Berith*, which seemeth to be fetcht from *chusin*, because
“ there is in a Covenant a mutual Choice of the Conditions
“ or Laws.

“ 9 Q. How do you describe a Covenant in general?

“ A. It is a Contract between two Persons, or more, to
“ keep up Friendship, grounded upon mutual Conditions
“ and Promises.

“ 10 Q. But how is the Covenant of God with Man to be
“ consider'd?

“ A. As a Covenant between a Superiour and an Infe-
“ riour: whence followeth, 1. That the Promises, Condi-
“ tions and Threats do proceed from God only. 2. That
“ it is not in the choice of Man to reject the Covenant of
“ God, but he is oblig'd to receive it.

“ 11 Q. Is it not the same case when two equal Persons
“ make a Covenant?

Q 2

“ A.

“ A. No : for 1. The one is as well intitled as the other
 “ to propose Laws, Promises and Threats. 2. Each Per-
 “ son is at liberty either to accept or to reject it, if he
 “ doth not like it.

‘ 12 Q. What is then a Covenant of God with Man ?

‘ A. A Contract or Agreement between God and Man,
 ‘ whereby God on his side doth propose certain Promises
 ‘ and Threats, and demands certain Conditions, which if
 ‘ Man performeth, he may expect a Right to the good
 ‘ Things of the Covenant.

13 Q. How many sorts of Covenants are there betwixt
 God and Man ?

A. Two sorts, the Covenant of Works, and the Covenant
 of Grace. The first took place before, the other after the
 Fall.

14 Q. What is the Covenant of Works ?

A. An Agreement of God with Man during his upright
 State, whereby God on his side promis'd Life upon condi-
 tion of perfect Obedience to his Laws, and threatned Death
 upon failure : which Law if Man had perform'd, he would
 have liv'd.

‘ 15 Q. But all these things are not express'd in the His-
 ‘ tory of *Moses* ; we read of no Promise, nor no Law, o-
 ‘ ther than that of the forbidden Fruit.

‘ A. These things have a natural Consequence. The
 ‘ Law was written in the Heart of *Adam*, the Promise was
 ‘ an Effect of God's Nature, who is a Rewarder of them
 ‘ that seek him ; and so was the Commination or Threatning
 ‘ set against it.

‘ 16 Q. But is it possible there should be a Covenant,
 ‘ and the parts of the Covenant not distinctly exprest ?

‘ A. Yes, as for instance, *Gen. 3. 15.* — In that place are
 ‘ not exprest all the parts of a Covenant of Grace, nor a Com-
 ‘ mand to believe : yet no body doubts but *Adam* was,
 ‘ upon the hearing of the first Promise, oblig'd to believe,
 ‘ and by so doing he was actually in the Covenant of Grace
 ‘ with God. Nay, the word Covenant is read no sooner
 ‘ than *Gen. 6. 18. With thee will I establish my Covenant,*
 ‘ &c. Yet no man can deny but that the Covenant of God
 ‘ did take place before.

‘ 17 Q. What things are observable in the Covenant of Works?

‘ A. Four Things: 1. The contracting Parties or Persons.
‘ 2. The Law or Condition of the Covenant. 3. The Promise. 4. The threatening Part.

‘ 18 Q. Who are the contracting Parties?

‘ A. God, and Man in Integrity.

‘ 19 Q. How was God consider’d in that Covenant?

‘ A. As absolute God, Creator, Lord and Lawgiver, and as the supreme Good of Man.

“ 20 Q. Was not God consider’d as being One in Three Persons?

“ A. It is necessary, to comprehend the Covenant of Works, aright, that God be consider’d as such.

“ 21 Q. But would not Adam have known God in the Trinity in that State?

“ A. It is probable he might; 1. Because he knew God so as he is. 2. He had Knowledge, that by the Word of God the Heavens were made, and all the Host of them by the Breath or Spirit of his Mouth, *Psa. 33. 6. Gen. 1. 2.* And God is called Creators, in the Plural Number, *Ecclef. 12. 1. Remember now thy Creators* (so it is in the Original.) *Isa. 54. 5. For thy Makers are thy Husbands.*

22 Q. How was Adam consider’d in that Covenant?

A. As innocent, and adorn’d with the Image of God, and as the Head of all his Posterity, so that as by his Life they should live, and by his Fall they should die in him. *Rom. 5. 12. By one Man Sin entred into the World, and so Death pass’d upon all Men, for that all have sinned.*

23 Q. What was the Law propounded to Adam?

A. The Law of the Love of God and of his Neighbour, otherwise called the Law of Nature, or the moral Law.

24 Q. Whence did he know this?

A. It was written in his Heart.

“ 25 Q. How do you prove this?

“ A. 1. Because he was created upright, and after the Image of God. 2. The Testimony of Conscience, yet remaining in fallen Man, doth prove this. *Rom. 2. 14, 15. When the Gentiles which have not the Law, do by Nature the things contain’d in the Law, these having not the Law, are a Law unto themselves: Which shew the Work of the*

“ Law

“ *Law written in their Hearts ; their Conscience also bearing*
 “ *witness, and their Thoughts the mean while accusing or else*
 “ *excusing one another. For that which remained in the*
 “ *Heathen after the Fall, must needs have been in its full*
 “ *Vigor and Excellency in Adam.*

“ 26 Q. Whence did this Law proceed ?

“ A. From the Being and Image of God.

“ 27 Q. How long was *Adam* to remain obedient ?

“ A. Till it should please God to try his Obedience.

28 Q. Did not God give a particular Command to try the Obedience of *Adam* and *Eve* ?

A. Yes, that they should not eat of the Tree of Knowledge of Good and Evil : Gen. 2. 17. *Of the Tree of the Knowledge of Good and Evil thou shalt not eat of it ; for in the day that thou eatest thereof, thou shalt surely die.*

29 Q. Why was this Tree called so ?

A. Partly because God intended to try Man by it, whether he would continue good or become evil : partly also because that Man by the Event should know and experience the difference between Good and Evil.

“ 30 Q. What was implied by this Command ?

“ A. 1. That God was Lord of all. 2. That the Dominion of Man was not independent. 3. That the Creatures were not man's chief Good and Felicity. 4. That every thing is evil, which is desired out of God. 5. That the Will of God is our Rule. 6. That we must depend upon the Word of God only. 7. That God must also be served in outward things.

“ 31 Q. What did this Trial assert and confirm ?

“ A. That *Adam* was created mutable, and might stumble and fall ; but however that he had sufficient Strength to persevere.

“ 32 Q. But did not God know what would become of Man, that he seemed to want to make this trial ?

“ A. Yes, for God had decreed to permit the Fall ; but he would that Man should sin freely : and thus he would try him, to discover him to himself, and that God might be no cause of Sin.

33 Q. Had *Adam* sufficient Strength to persevere ?

A. Yes, if he had made good use of it.

Observe.

Observe. The meaning is not, that *Adam* had this power of and from himself, and independent on God: But that he was *so qualified*, as if he had retained his Integrity, he would not have sinned. And it principally implieth, 1. That there was no reason on God's part, why *Adam* should not have obtained from God sufficient Strength to have resisted the Temptation; if he, depending on him, had sought it. 2. That on Man's part there was no Principle of Sin in him, and nothing that could be a cause why he *must* sin. The contrary of these two (*viz.* the Absence of God's Grace and Man's Corruption) take now place in the Sinner, and in this does his Impotence consist.

34 Q. What are the Promises of the Covenant of Works?

A. Life for *Adam* and his Posterity: by which Life we must understand all things that may be reduced and brought under that name; Temporal, Spiritual, Eternal Life.

35 Q. How was *Adam* to obtain this Life?

A. As a Reward according to Debt, Rom. 4. 4. To him that worketh is the Reward not reckoned of Grace, but of Debt.

36 Q. How did *Adam* know this Promise?

A. By looking up to God himself, who being the supreme Good, cannot be sought in vain: Isa. 45. 19. I have not said, Seek ye me in vain. Heb. 11. 6. He that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him. 2. From the opposite Threatning, whereby not only temporal, but also eternal Death was threaten'd him; which was sufficient warning to him, that if in case he sinned not, he could expect an eternal and everblessed Life. 3. By looking upon Paradise and the Tree of Life.

37 Q. How do you consider them?

A. It is not improper to consider them as the two Sacraments of the Covenant of Works.

38 Q. How do you prove this?

A. 1. Because the Holy Scriptures call Heaven Paradise, and the Son of God the Tree of Life; whereby it appears, that Paradise represented Heaven, and the Tree of Life the Son of God. 2. Because our first Parents being by

“ Sin

" Sin alienated from God, were turned away from the Tree
 " of Life, and thrust out of Paradise.

39 Q. Did Adam then continue in his Integrity?

A. No, he transgressed God's Command.

40 Q. Who seduced Man to it?

A. Satan in the appearance of a Serpent, with much
 Subtilty; 2 Cor. 11. 3. *The Serpent beguiled Eve through his*
Subtilty.

" 41 Q. What induced Satan to procure man's Fall?

" A. Doubtless his Hatred of God, and Envy because of
 " the prosperous State of Man.

42 Q. Whom did he deceive first?

A. The Woman, and by her also her Husband.

43 Q. What was the Issue or Event of this Seduction?

A. That Man transgressed the Command of God, and
 sinned.

" 44 Q. Did Man sin voluntarily?

" A. Yes: and in this doth his Sin consist, that he abused
 " the Freedom of his Will.

" 45 Q. What concomitant Sins were there in this first
 " Sin of Adam?

" A. 1. Neglect of God's Command. 2. Security.
 " 3. A Rejection of the Fear of God. 4. A small esteem
 " of God's Friendship. 5. Perfidiousness. 6. A doubt
 " of God's Truth. 7. Pride. 8. A Denial of his own
 " Dependence. 9. Lusts. 10. Perverse Desire of Know-
 " ledg. 11. To lay hold on things forbidden. 12. A
 " withdrawing himself from under the Dominion of God.
 " 13. Want of Love to his Posterity, &c.

" 46 Q. What other things do aggravate the Sin of
 " Adam?

" A. 1. That he sinned notwithstanding so many Bene-
 " fits. 2. And against a Prohibition, which might have
 " been easily observed. 3. When he was but newly come
 " out of the Hands of his Creator. 4. With so little Re-
 " sistance of the Temptation.

47 Q. What is Sin in general?

A. Iniquity or Unlawfulness, 1 John 3. 4. that is, to
 depart from God (who is the supreme End of all our
 Actions) and from the Rule of the Divine Law.

" 48 Q. By what other Names is Sin expressed?

" A.

" A. 1. Besides Sin, 2. Departing. 3. Iniquity. 4. Transgression. 5. Apostacy, falling away. 6. Wickedness. 7. Rebellion. 8. Perfidiousness. 9. Disobedience.

" 49 Q. What do these several Names serve for ?

" A. To express the more fully the Heinousness and Sinfulness of Sin.

" 50 Q. Is Sin a thing substantial ?

" A. No : but it is a Privation of that Uprightness and Integrity which ought to be in the Thoughts and Actions of Man.

" 51 Q. What are the Effects and Product of Sin ?

" A. 1. The Stain. 2. The Guilt. 3. The Punishment of It.

" 52 Q. What do you imply by the *Stain* of Sin ?

" A. That spiritual Pollution of Man, whereby being deprived of the Image of God, he becometh unclean and loathsome before God, by reason of his Corruption : Isa. 64. 6. *We are all as an unclean thing, and all our Righteousness is as filthy rags.* Rev. 22. 11. *Hab. 1. 13. Prov. 3. 32. The Froward is Abomination to the Lord.*

" 53 Q. What do you understand by the *Guilt* of Sin ?

" A. An Obligation to Punishment.

" 54 Q. What do you understand by *Punishment* ?

" A. Such an Evil as is inflicted for Sin by the vindictive or revenging Justice of God.

" 55 Q. What is the Punishment of Sin ?

" A. The Curse, and Death.

" 56 Q. What manner of Death ?

" A. Temporal, Spiritual and Eternal Death.

" 57 Q. What is *temporal* Death ?

" A. The Separation of the Soul from the Body : Gen. 3. 19. *Dust thou art, and to Dust thou shalt return.* Together with all manner of Sickneses and Troubles in this Life ; Gen. 3. 16, 17, 18. For they are called *Death* ; Exod. 10. 17. Pharaoh said unto Moses, *Intreat the Lord your God, that he may take away from me this Death only.* Psal. 116. 3. *The Pains of Hell got hold upon me : I found Trouble and Sorrow.* 2 Cor. 1. 10. *Who deliver'd us from so great Death, and does deliver : in whom we trust he will yet deliver.*

" 58 Q. What is *spiritual* Death ?

A. A Deprivation of God's Image; or to be alienated from the Life of God, thro the Ignorance that is in us, by the Blindness of the Heart: Eph. 4. 18. *Having the Understanding darkned; being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart.* Eph. 2. 1. *You hath he quickned, who were dead in Trespasses and Sins.*

59 Q. Why is this called Death, since the Soul is immortal?

A. Because the State of the Soul of a Sinner is like to a dead Carcase, without Sense or Motion, without warmth of God's Love, and crawling full of evil Lusts and Desires, as a dead Corps doth with Worms.

60 Q. What is eternal Death?

A. Wretched Damnation in Hell; which shall consist in a Separation from the Communion of God, and in suffering eternal Punishments both in Soul and Body.

61 Q. Was Man presently liable to these three sorts of Death after his Fall?

A. Yes, tho the Punishment was in some measure mitigated, by reason God intended to restore Man again.

62 Q. How did it appear, that Adam and Eve were liable to spiritual Death?

A. In that they lost by Sin the Image of God.

63 Q. How did it appear that they had lost the Image of God?

A. 1. By the Shame for their Nakedness, proceeding from a sense of irregular Motions and Desires. 2. By Hypocrisy, whereby they covered and hid their Sin. 3. By their Fear and Dread of God's Presence. 4. By their Stupidity and Ignorance, when they endeavour'd to escape and hide themselves from him.

64 Q. What things did Man lose together with the Image of God?

A. The Dominion over the Creatures; so as that he hath no right to any thing, but every thing is unclean to him: Tit. 1. 15. *To the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure; but even their Mind and Conscience is defiled.* Rom. 8. 20. *The Creature was made subject to Vanity, not willingly,*
but

' but by reason of him who hath subjected the same in hope.

' 65 Q. Did temporal Death also take hold of them?

' A. Yes: 1. Because they were both subject to all sorts of Miseries and Troubles of this Life. 2. And it was declared to them, that they were to return to Dust.

' 66 Q. What temporal Punishments is the Woman liable to in particular?

' A. 1. That she doth in Sorrow bring forth Children. 2. That she is brought under the Rule of her Husband; which after the Fall, since Man is corrupt, must needs be troublesome: Gen. 3. 16. *Unto the Woman he said, I will greatly multiply thy Sorrow and thy Conception; in sorrow thou shalt bring forth Children, and thy Desire shall be to thy Husband, and he shall rule over thee.*

' 67 Q. And what temporal Punishments are inflicted upon the Man?

' A. That the Ground is cursed for his sake, and that in Sorrow he doth eat of it all the days of his Life, that it brings forth Thorns and Briars, and that he doth eat his Bread in the Sweat of his Face: Gen. 3. 17, 18, 19. *And to Adam he said, Because thou hast hearken'd unto the Voice of thy Wife, and hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the Ground for thy sake, in sorrow shalt thou eat of it all the days of thy Life; Thorns and Thistles shall it bring forth to thee, and thou shalt eat the Herbs of the Field. In the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground, for out of it wast thou taken.*

' 68 Q. Whence doth it appear that they became liable to eternal Death?

' A. 1. From the Terror of Conscience, Gen. 3. 8, 9, 10. *And they heard the Voice of the Lord God walking in the Garden in the cool of the Day: and Adam and his Wife hid themselves from the Presence of the Lord God amongst the Trees of the Garden. And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy Voice in the Garden; and I was afraid, because I was naked, and I hid my self.* 2. From their being driven out of Paradise, Gen. 3. 22, 23, 24. *And the Lord God said, Behold the Man is become as one of us, to know Good and*

' Evil. And now lest he put forth his Hand, and take also of
 ' the Tree of Life, and eat, and live for ever; therefore
 ' the Lord God sent him forth from the Garden of Eden to
 ' till the Ground, from whence he was taken. So he drove out
 ' the Man: and he placed at the East of the Garden of Eden
 ' Cherubims, and a flaming Sword which turned every way, to
 ' keep the Way of the Tree of Life.

69 Q. What did this Ejection signify or imply?

' A. A Forfeiture of Life, and that they had deserved
 ' to be deprived of all blessed Communion with God to all
 ' Eternity.

70 Q. But hath not God in some sort mitigated these Punishments?

' A. Yes: and this he could do so as it became him,
 ' since he had resolved to execute his Purpose of Grace.

71 Q. In what manner did God mitigate the Threatning of temporal Death?

' A. In that he did not presently inflict Death upon Man,
 ' but suffered him to live, and to procreate a Seed; and
 ' by extending his Long-suffering toward the whole Race
 ' of Mankind.

72 Q. Which way did he mitigate the Punishment of spiritual Death?

' A. By leaving some Remains and Footsteps of his Image
 ' in fallen Man.

73 Q. But doth Adam's Sin concern us?

A. Yes, it doth; for he is consider'd as Head of all his
 Seed, which was to stand or fall in him.

74 Q. What have we inherited from Adam?

A. The Guilt, and also the Punishment and the Stain of
 Sin: Rom. 5. 12, 15, 16. As by one man Sin entred into the
 World, and Death by Sin; and so Death passed upon all Men,
 for that all have sinned. But not as the Offence, so also is
 the free Gift: For if thro the Offence of one many be dead;
 much more the Grace of God, and the Gift by Grace, which is
 by one Man, Jesus Christ, hath abounded unto many. And not
 as it was by one that sinned, so is the Gift; for the Judgment
 was by one to Condemnation, but the free Gift is of many Of-
 fences unto Justification. Gen. 6. 5. God saw that the Wicked-
 ness of Man was great in the Earth, and that every Imagi-
 nation of the Thoughts of his Heart was only evil continually.

Psal.

Pfal. 51. 5. Behold I was shapen in Iniquity, and in Sin did my Mother conceive me. Job 14. 4. Who can bring a clean thing out of an unclean? not one.

“ 75 Q. Are we liable to Punishment before God for the Guilt which *Adam* contracted?

“ A. Yes: in the same manner as Believers are accounted righteous for the sake of *Christ* and his Merits. See *Rom. 5. 18. As by the Offence of one Judgment came upon all men to Condemnation, even so by the Righteousness of one the free Gift came upon all Men unto Justification of Life.*

“ 76 Q. Who are they that deny or extenuate this natural Corruption or Sin devolved upon us?

“ A. The Jews of the present Age, the Pelagians, the Socinians, the greater part of the Mennonites, the Papists, and Remonstrants or Arminians.

“ 77 Q. Are all Men born corrupt, and consequently also guilty before God?

“ A. Yes: *Psal. 51. 5. Rom. 3. 19. We know that what things soever the Law saith, it saith to them who are under the Law: that every Mouth may be stopped, and all the World become guilty before God.*

“ 78 Q. What doth this connatural Corruption or Sin produce?

“ A. All manner of actual Sins, *Mat. 7. 18. A good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good Fruit.*

“ 79 Q. By what manner of Denominations are actual Sins distinguished?

“ A. 1. By Sins of Omission and Commission, *James 4. 17. To him that knoweth to do good, and doth it not, to him it is Sin.* 2. By Sins of the Heart, of the Mouth, and Deeds. 3. By Sins against God and against Man, *Luke 15. 18. Father, I have sinned against Heaven and before thee. Isa. 7. 13. Is it a small thing for you to weary Men, but will ye weary my God also?* 4. By Sins committed freely, and those which are committed by Ignorance or Frailty; *Psal. 19. 12, 13. Who can understand his Errors? Cleanse thou me from my secret Faults. Keep back thy Servant from presumptuous Sins; let them not have dominion over me: Then shall I be upright; and I shall be innocent from great Transgressions. Numb. 15. 25, 30.*

“ The

“ The Priest shall make an Atonement for all the Congregation of the Children of Israel, and it shall be forgiven them ;
 “ and they shall bring the Offering, a Sacrifice made by Fire
 “ unto the Lord, and their Sin-offering before the Lord for
 “ their Ignorance. But the Soul that doth ought presumptuously
 “ (whether he be born in the Land or a Stranger) the same reproacheth the Lord, and that Soul shall be cut off from
 “ among his People.

“ 80 Q. Can Man do any good by his own Strength ?

“ A. No : Jer. 13. 23. Can the Ethiopian change his
 “ Skin, or the Leopard his Spots ? Then may ye also do good
 “ that are accustomed to do evil. Mat. 7. 18. A corrupt Tree
 “ cannot bring forth good Fruit. Rom. 8. 7. The carnal Mind
 “ is enmity against God ; for it is not subject to the Law of
 “ God, neither indeed can be. 2 Cor. 3. 5. Not that we are
 “ sufficient of our selves to think any thing as of our selves ;
 “ but our Sufficiency is of God. John 8. 34. Whosoever com-
 “ mitteth Sin, is the Servant of Sin. Eph. 2. 1. You were
 “ dead in Trespases and Sins.

“ 81 Q. What do you say to the excellent Vertues of the
 “ Heathen ?

“ A. They were no other but shining and painted Sins,
 “ which cannot abide the touch of good Works : tho they
 “ will serve, even for the Conviction of the unregenerate
 “ nominal Christians, Mat. 11.

82 Q. What may the Sinner expect in his natural State ?

A. Death and the Curse, which are the Wages of Sin,
 Rom. 6. 23.

83 Q. Can God any ways omit or forbear to execute the
 Curse ?

A. No : For shall not the Judge of all the Earth do right ?
 Gen. 18. 25. And God will by no means clear the Guilty,
 Exod. 34. 7. God cannot dispense in this matter ; for by
 so doing he would deny himself, and make himself like to
 the Sinner.

“ 84 Q. How do you conclude this Subject ?

“ A. That we see the way further prepared toward the
 “ Execution of the Decree of Grace, and the setting up
 “ a Covenant of Grace with Man in Christ the Mediator,
 “ of which we intend to treat in the next place, and
 “ make a progress in it by degrees ; to the end we may
 “ show

“ show forth and understand the Equity of God’s ways.

Yet we intend to premise a short Draught of the true Degrees by which the Covenant or Law of Works is abolished.

U S E.

‘ 85 Q. Which way do the Truths treated of in this Chapter conduce unto Godliness?

‘ A. 1. The Consideration of the Covenant of Works helps us to consider these following matters: (1.) To give thanks to God, that he doth not call us now to a Covenant of Works, but to one of Grace. (2.) If Adam stood oblig’d to enter into this Covenant with God; how much more is a Sinner to embrace the Covenant of Grace! (3.) Altho we cannot be justified by the Law of Works; yet we are obliged to conform our selves to it as a Rule of Holiness and due Gratitude.

‘ 86 Q. 2. What do you learn by *Paradise and the Tree of Life*.

‘ A. That the true Happiness of Man doth consist in heavenly Joy, and in Communion with the Son of God, whom we are therefore obliged to seek above all things.

‘ 87 Q. 3. What do you learn by the Prohibition of the *Tree of Knowledge*?

‘ A. (1.) That we must still acknowledg that God is the Sovereign Lord of all things. (2.) That the Creatures properly are not our Good. (3.) That it is our Duty to obey *whatever* and *however* God commandeth. (4.) That we ought to deny our own Delight, when it is God’s will that we should do so.

‘ 88 Q. 4. What do you learn from Satan’s seducing *Adam and Eve*?

‘ A. Seeing Satan daily continueth his Temptations to seduce us to Sin by means of the World, our Flesh, and those that are one with us; therefore we must keep a watchful eye, that like as the Serpent beguiled *Eve* thro his Subtilty, our Minds be not also corrupted from the Simplicity that is in Christ, 2 Cor. 11. 3. Therefore we must watch, 1 Pet. 5. 8. *Be sober, be vigilant; because your Adversary the Devil as a roaring Lion walketh about seeking whom he may devour.* And pray, that we enter not into Temptation, Mat. 26. 41. And put on the whole

‘ whole Armour of God ; Eph. 6. 11. *Put on the whole Armour of God, that ye may be able to stand against the VViles of the Devil.*

‘ 89 Q. 5. What do you learn from the Consideration of the Fall of *Adam* ?

‘ A. 1. That it is dangerous to lend an Ear to *Satan* and to his Instruments, tho never so little. 2. That we may easily fall into Sin, when we depart in the least in our Thoughts from God ; and that we ought, in a continual fight of our Dependence, to look up to his Law that we may keep to it most strictly. 3. If *Adam* in his Integrity was capable of being seduc’d to Sin ; how much easier is it now for corrupt Man, and how careful ought we to be to avoid all Opportunities and Temptations to Sin ?

‘ 90 Q. 6. What do you learn from the Consideration of the Punishment of Sin ?

‘ A. 1. What a terrible evil Sin is, which brings along the suffering of such heavy Punishments. 2. By this we learn the more our own Misery, to the end that we may take the more Pity of our selves.

‘ 91 Q. Do Men generally know their Misery ?

‘ A. No ; Rev. 3. 17. *Thou sayest, I am rich and increased with Goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*

‘ 92 Q. Whence doth it appear that Men do not generally know their Misery ?

‘ A. 1. Because they are so careless and so little concerned. 3. Because they do not love to hear mention made of it. 3. Because they have so little earnest Desire to *Jesus Christ*, to be deliver’d by him.

‘ 93 Q. 7. What do you learn by the Consideration of your corrupt State by Nature ?

‘ A. To be humble, and to abhor my Deformity by Nature. 3. To be desirous after the Spirit of Regeneration and of Sanctification, since without it no Man can see the Lord, to the end that the Image of God may be also restor’d in us. Psal. 51. 10. *Create in me a clean Heart, O God, and renew a right Spirit within me.* 3. If God hath regenerated me ; 1. To be thankful for it, because I am then in a more settled State than *Adam* was in. 2. To watch

‘ To watch against my corrupt Part. 3. Not to give place
 ‘ to Satan. 4. To endeavour after increase of Wisdom
 ‘ and Holiness, in which the Image of God doth consist.
 ‘ 5. To long after the Perfection of God’s Likeness after
 ‘ this Life. Psa. 17. 15. *As for me I will behold thy Face in*
 ‘ *Righteousness. I shall be satisfy’d, when I awake, with thy*
 ‘ *Likeness.*

C H A P. X.

Of the Degrees of the Abrogation of the Covenant of Works.

‘ 1 *Quest.* **I**S the Covenant of Works on any account ab-
 ‘ rogated by the Sin of Adam?

‘ A. Yes, in this respect, because the Law and the Covenant
 ‘ of Works was weakned and rendred ineffectual to justify,
 ‘ so as that since the coming of Sin into the World, no
 ‘ Flesh can be justify’d by the Deeds of the Law. Rom. 8.

‘ 3. *What the Law could not do in that it was weak thro the*
 ‘ *Flesh, God sending his own Son, &c.* And this is the first
 ‘ Step of the Abrogation of the Covenant of Works.

‘ 2 Q. Are there any more Steps of the Abrogation of the
 ‘ Covenant of Works?

‘ A. Yes, they may be reduc’d to five; the first is that
 ‘ which we nam’d just now; to wit, that by the coming
 ‘ of Sin into the World, the Covenant or Law of Works
 ‘ lost its Power ever to justify any Man.

‘ 3 Q. Which is the second Degree or Step of the Ab-
 ‘ rogation of the Covenant of Works.

‘ A. The Covenant and Law of Works being transgressed,
 ‘ hath Power to condemn the Sinner: But this Power
 ‘ and Right thereunto is abrogated by the Manifestation
 ‘ of the Promise, and by the Covenant of Grace; so that
 ‘ since the time that God entred into a Covenant of Grace
 ‘ with the Sinner, the Law hath lost its power to condemn
 ‘ any one, that believ’d in the Promise of the Messiah.

" 4 Q. Which is the third Degree of the Abrogation of the Covenant of Works ?

" A. As long as the Righteousness of the Law was not fulfilled by Christ, the Law had Right and Power to bring Sin into remembrance, even by and against Believers themselves, and to exact from them an Handwriting ; but this Power it loseth by the Death of Christ. Col. 2. 14. *Blotting out the Handwriting of Ordinances, that was against us, which was contrary to us, and took it out of the Way, nailing it to the Cross.* Rom. 8. 1, 2, 3.

" 5 Q. Which is the fourth Degree of the Abrogation or Cancelling of the Power, which the Law of Works now transgressed, had against the Sinner ?

" A. Tho Christ has satisfy'd the Righteousness of the Law, yet there are some remains of Sin, and of the righteous Demands of the Law upon or against Man. Believers themselves carry about them a Body of Sin, and are subject to Temptations and Conflicts between Flesh and Spirit. But this is abolish'd and taken away by the Death of Believers, whereby they are deliver'd from the Body of Death, and freed from the Conflict between the Flesh and the Spirit. Rom. 7. 24. *O wretched Man that I am ! who shall deliver me from the Body of this Death ?* Rom. 6. 7. *He that is dead is freed from Sin.* Rom. 8. 10. *And if Christ be in you, the Body is dead because of Sin, but the Spirit is Life because of Righteousness.*

" 6 Q. Which is the fifth Degree of the Abrogation of the transgressed Covenant of Works ?

" A. Notwithstanding the Soul of a Believer is in Death taken up into Glory, yet this is the Effect of Sin and the transgressed Law of Works, that the Body is dead, and becometh a Prey to the Worms. But even in this respect, that last Power, which the Law retaineth, shall be abolish'd in the Resurrection of the Elect from Death. The last Enemy Death shall then be destroy'd, and the Elect shall cry out : *O Death, where is thy Sting ? O Grave, where is thy Victory ? The Sting of Death is Sin, and the Strength of Sin is the Law : but Thanks be to God, which giveth us the Victory thro our Lord Jesus Christ,* 1 Cor. 15.

" 54 — 57.

7 Q. Rehearse briefly these five Degrees of the Abrogation of the Covenant of Works. A.

A. The Law by Sin loseth, 1. Its power to justify. 2. Its Power to condemn, by the Manifestation of the Covenant of Grace. 3. Its Power to exact an Hand-writing, by the Death of Christ. 4. Its Power to assault Believers by Sin, by the Death of Believers. 5. Its Power any longer to inflict Death on the Body, by the Resurrection from the Dead.

“ 8 Q. But are these five Degrees of the Abrogation of the Covenant of Works, founded on the Holy Scriptures?

“ A. Tho the Holy Scripture dos not expressly mention these five Degrees, yet it teacheth plainly that the Law doth according to this Order and Method gradually lose its Power.

These things must be seriously consider'd, because those that understand aright the five Degrees of the Abrogation of the Power of the Covenant of Works, shall be able to comprehend the just Dealing of God in the Oeconomy of his Church. They are also a Key to understand several Passages in the Epistles of Paul; and several Disputes in Divinity are hereby resolv'd: as for instance, whether the Death of Believers is a punishment of Sin, and how far Christ hath satisfy'd for it, &c.

U S E.

‘ 9 Q. What do you gather from this Point of the Abrogation of the Covenant of Works?

‘ A. Since the Law is become weak and ineffectual to justify, I must look for Righteousness without, and never place it in my self, either in part, or the whole, which serveth to discover our Inability: whence we have great Cause of Humiliation. Psa. 115. 1. *Not unto us O Lord, not unto us, but unto thy Name give Glory, for thy Mercy and for thy Truth's sake.* Eph. 2. 8, 9. *By Grace ye are sav'd, thro Faith, and that not of our selves, it is the Gift of God. Not of Works, lest any Man should boast.*

‘ 10 Q. What do you learn by the second Degree of the Abrogation of the Covenant of Works?

‘ A. To admire the Almighty Power and Wisdom of God, who after the Covenant of Works was broke, would yet bring over the Sinner to his Communion by means of another Covenant, for his greater Glory; and that in this Covenant I must place all my Delight, that entering in-

‘ to it by Faith, I may partake of the Righteousness of Christ.

‘ 11 Q. What do you learn by the third Degree of the Abrogation of the Covenant of Works?

‘ A. To account the State of the Church of the New Testament happy, which by virtue of the Death of Christ hath obtain’d an everlasting Righteousness, and is freed from the Handwriting of the Law, which ought to stir us up, and work in us spiritual Joy, and a greater measure of Holiness.

‘ 12 Q. What doth this teach you, that Believers under the new Testament do yet remain subject to a Conflict between the Flesh and the Spirit, Temptations and the like?

‘ A. This serveth, 1. For our Humiliation. 2. To have our Recourse and Refuge continually to and in the Merits of Christ. 3. To put on the whole Armour of God, that we may persevere, and be more than Conquerors, and make a daily progress in the Mortification of the Flesh: Gal. 6. 16, 17, 18. *And as many as walk according to this Rule, Peace be unto them, and Mercy, and upon the Israel of God. From henceforth let no Man trouble me, for I bear in my Body the Marks of the Lord Jesus.* 4. That we do not startle at Death, but rather long for our Deliverance from the Body of Sin, Rom. 7. 24. Phil. 1. 21, 23. *To me to live is Christ, and to die is Gain. For I am in a strait betwixt two, having a Desire to depart and to be with Christ, which is far better.*

‘ 13 Q. What doth the fifth Degree of the Abrogation of the Covenant of Works teach us?

‘ A. It serveth for our Comfort against the Troubles of this Life, and Death it self: and to walk as it becometh those that look for the Saviour the Lord Jesus Christ from Heaven, *Who shall change our vile Body, that it may be fashion’d like unto his glorious Body, Phil. 3. 20, 21. And that we may be stedfast, unmoveable, abounding in the Work of the Lord, forasmuch as we know our Labour is not in vain in the Lord,* 1 Cor. 15. 58.

C H A P. XI.

Of the Satisfaction of the Mediator to the Justice of God.

“ 1 *Quest.* **F**Orasmuch as we have consider’d (in the 9th Chapter) that all Men are brought under the Curse, and (Chap. 10) that the Law is become unable to justify Man; is there no Ground to conjecture, that God will not that all Men should be condemn’d?

“ *A.* We cannot think so, or suspect the Goodness of God, that he should have appointed all Men to Condemnation. For as it did not become God to create the Earth not to be inhabited, much less did it become him to create it to be only inhabited by the Wicked and Haters of God. Besides, as we have consider’d before, God had quite another Design and Aim, when he suffer’d the World to become guilty before him, viz. That he might execute his Purpose of Grace.

2 *Q.* But if some Sinners are to be redeem’d, what is requir’d in the first place?

A. That the Righteousness of God may be satisfy’d. Isa. 5. 16. *The Lord of Hosts shall be exalted in Judgment, and God that is Holy, shall be sanctify’d in Righteousness.*

3 *Q.* What must this Satisfaction consist in?

A. In this, that the Law of God may be vindicated and maintain’d in both its Declarations pronounc’d, viz. *The Man that doth these things shall live in them; and Cursed is every one that remaineth not in all things, &c.*

4 *Q.* What do you mean by this?

A. That the Satisfaction to the Justice of God must consist in these two things. 1. That the Law of God may be perfectly obey’d. 2. That the Curse or Punishment for Sin may be born.

5 *Q.* Would God ever have admitted the Sinner into his Communion, without Satisfaction to his Justice?

" A. We ought not easily to limit what God can or cannot do. But the Scripture teacheth us, that it did not become God to admit the Sinner to Salvation, without the Manifestation of his vindictive Justice.

" 5. Q. Which way do you prove that God is absolutely oblig'd to punish Sin, and that his vindictive Justice is proper to him?

" A. 1. From *Exod.* 34. 6, 7. where not only 'tis said that it belongeth to God's Will, but to his Being, Name and Glory, not to clear the guilty. 2. From the Holiness of God, which is that Love of God toward himself and his Perfections, whereby he himself cannot darken them, nor likewise suffer that they should be obscur'd. Therefore it is mention'd. *Josh.* 24. 19. *He is a Holy God, he is a jealous God, he will not forgive your Transgressions nor your Sins.* 3. Seeing it doth belong to God to be a Rewarder of them that seek him, *Heb.* 11. 6. then it is also proper to him, to be an Avenger of those that seek him not. See *Nah.* 1. 2, 3. *God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take Vengeance on his Adversaries, and he reserveth Wrath for his Enemies. The Lord is slow to Anger, and great in Power, and will not at all acquit the Wicked.* 4. If God did not punish Sin, he would make it appear as if he were like unto the Sinner. *Psa.* 50. 21. *These things hast thou done, and I kept silence, thou thoughtest that I was altogether such a one as thy self; but I will reprove Thee, and set them in order before thine Eyes. And this would not become God.* See also *Hab.* 1. 13. *Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy Tongue when the Wicked devoureth the Man that is more righteous than he?* See *2 Cor.* 6. 14, 15. 5. If God could forbear punishing of Sin, then it would not become him to punish it at all; for then it would look, as if God delighted in the Punishment of Man, without being oblig'd thereunto by reason of his Holiness, which would be contrary to his Mercy and Wisdom. *Job.* 10. 3. *Is it good for thee that thou shouldest oppress? that thou shouldest despise the Work of thy Hands, and shine upon the Council of the Wicked?* 6. And should not God have spar'd

“ spar’d his only begotten Son, if he could have sav’d the
 “ sinner without the Satisfaction of his Son? 7. From
 “ Heb. 2. 10. *It became him, for whom are all things, and*
 “ *by whom are all things, in bringing many Sons unto Glory,*
 “ *to make the Captain of their Salvation perfect thro Suffer-*
 “ *ings.* It is expressly mention’d, that it became God, be-
 “ cause *all things are for and by him, to make the Captain of*
 “ *Salvation, who had brought many Sons unto Glory, perfect*
 “ *thro Sufferings.* 8. From Rom. 3. 25. *Whom God hath set*
 “ *forth to be a Propitiation, thro Faith in his Blood, to declare*
 “ *his Righteousness, for the Remission of Sins that are past,*
 “ *thro the Forbearance of God.* 26. *To declare I say at this*
 “ *time his Righteousness, that he might be just, and the*
 “ *justifier of him that believeth in Jesus.* Where ’tis testify’d
 “ that God could not be righteous in the Justification of
 “ the Sinner, but by the setting forth of Christ a Propitia-
 “ tion, for to declare his Righteousness.

7 Q. What do you conclude from hence?

A. That the Sinner must satisfy the Justice of God, ei-
 ther by himself, or by another in his Room.

8 Q. Is a Sinner able to satisfy by himself?

A. No; for 1. He is unable to fulfil the Law of God,
 for he can do nothing but sin. 2. He can never satisfy
 by Sufferings, because in that Case he must suffer for ever.

9 Q. But was it not possible for another Man to have
 satisfy’d for us?

A. No; Psa. 49. 7, 8. *None of them can by any means*
redeem his brother, nor give to God a Ransom for him; for the
Redemption of their Soul is precious, and ceaseth for ever.

10 Q. Why not?

A. 1. Because all Men are sinful, and unable to fulfil the
 Law of God. 2. Because they are liable to Suffering for
 their own Guilt.

11 Q. But suppose God should create an holy Man, that
 had no Sin, if he should obey the Law of God, and suffer
 many and heavy Punishments; would not that satisfy for
 us?

A. Not at all. For 1. His Obedience would be only
 of a finite Value, and extend it self no further than to him-
 self, and not to others. 2. A mere Man would not be
 able to bear the Curse for the Elect.

12 Q. What manner of Person then must the Mediator be?

A. God and Man in Unity of Person.

13 Q. Why must he be Man?

A. 1. To be subject to the Law of Love to God and his Neighbour: And, 2. to be capable of suffering for Man.

14 Q. Why must he be God?

A. 1. To be able to bear the Wrath of God against Sin. And, 2. that his Suffering and Obedience might be of infinite Value; for which reason he must be also God and Man in one Person.

15 Q. Where do we find such a Person?

A. 'Tis the Son of God himself, who undertook from Eternity to become Man, and to satisfy the Justice of God. See Zech. 6. 12, 13. *Behold the Man whose name is the Branch, and he shall grow up out of his Place, and he shall build the Temple of the Lord. Even he shall build the Temple of the Lord, and he shall bear the Glory, and shall sit and rule upon his Throne, and the Counsel of Peace shall be between them both.* Jer. 30. 21. *Their Nobles shall be of themselves, and their Governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his Heart to approach unto me, saith the Lord?* John 3. 16. *God so loved the World, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting Life.* 1 Cor. 1. 30. *Of him ye are in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.* 1 Tim 2. 5, 6. *There is one God, and one Mediator between God and Men, the Man Christ Jesus: Who gave himself a Ransom for all, to be testified in due time.*

U S E.

16 Q. What use do you make of the Necessity of Satisfaction to the Justice of God?

A. 1. To tremble before the Greatness of God's Anger and Wrath, according to his Fear. 2. To bemoan the wretched State of a Sinner, which is so much the greater, because God cannot desist from his Right, nor forbear to exact deserv'd Punishment.

17 Q. But what must the consideration of the deserv'd Punishment produce in the Sinner?

A.

‘ A. Submission : Not to murmur or complain against God, or to accuse him of Severity and Injustice ; for that is abominable : Deut. 32. 4. *He is the Rock, his Work is perfect, for all his Ways are Judgment : a God of Truth, and without Iniquity, just and right is he.* Isa. 45. 9. *Wo unto him that strive with his Maker ! let the Potter strive with the Potsherds of the Earth : shall the Clay say to him that fashioneth it, What makest thou ? or thy Work, He hath no hands.* But to look out very earnestly for a means whereby we may be redeemed and justified by the Righteousness of another ; for that is the first Question of a troubled and convinced Sinner : Acts 2. 37. *Now when they heard this, they were pricked in their Heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, What shall we do ?* Acts 16. 30. *Sir, What must I do to be saved ?*

‘ 18 Q. But is it not enough to put all to the Hazard of God’s Grace ?

‘ A. No : for we do unto God the greatest Injury we can, if we think he will be gracious unto us, and do not consider how he can do it, without shewing forth also his Justice.

‘ 19 Q. Where and from whence is the Sinner to look for Redemption ?

‘ A. Not from himself : For that Man is incapable of himself, we have proved before ; therefore he must deny himself, and consider himself as worthy of Death and Condemnation, as naked, wretched and unable.

‘ 20 Q. But can he not have his Recourse to any Creature ?

‘ A. No : for cursed is he that trusteth in Man, and maketh Flesh his Arm, Jer. 17.

‘ 21 Q. To whom must he turn then ?

‘ A. Unto Jesus, the only Mediator, in whom is Righteousness, and Strength, and the Issues from Death. Isa. 45. 22, 23. *Look on me, and be ye saved all the ends of the Earth : for I am God, and there is none else. I have sworn by my self, the word is gone out of my mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue shall swear.* Isa. 37. 5. *Let him take hold of my strength, that he may make peace with me ; and he shall make peace with me.*

‘ 22^Q. What do you learn by this, that the Sinner could not be redeemed, but by such a Person that is God-man?

‘ A. To acknowledg the Price of our Souls, and the Depth of our Misery.

‘ 23^Q. What do you further consider from the Discovery of this Mediator?

‘ A. 1. To be satisfied in this, that when man’s Contrivance was at a stand, God knew how to find out a means of Redemption, and that it pleased him to reveal this unto him. 2. That it is not enough to know such a Mediator, but we must also endeavour to be a Partaker of him; for if we do not make him our Refuge, we shall be liable to greater Condemnation. John 3. 36. *He that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.*

C H A P. XII.

Of the Manifestation of the Redeemer.

“ 1^Q. **W**AS it not necessary that so soon as Man fell, a Redeemer should presently come into the World?

“ A. No; it was enough that he was *made known*, and *promised* that he should come at the *appointed time*.

“ 2^Q. Why would God defer the Coming of the Redeemer for a considerable time?

“ A. 1. To convince the whole World beforehand by all manner of Experience, of the *Impotence* of all Men, to contrive a means of Salvation, or to execute the same. 2. God would not that his Son should come into the World, till after several *preparations* of Promises, Prophecies and Types going before. 3. He was not to come, till after much *Longing* and extended Desires of the believing Patriarchs and Saints, that whenever he should come, he might be the more welcome, as we say; at least God, that hath made every thing beautiful in its time, knew how to chuse the *fittest time* for it. 4. God
“ intended

“intended to guide his Church thro more than one *Oeconomy* and *Dispensation*, which he could not have done, if the *Messiah* had come presently into the World.

3 Q. But is not this Mediator made known from the Beginning?

A. Yes, in the first Promise, Gen. 3. 15. *I will put Enmity between thee and the Woman, and between thy Seed and her Seed : it shall bruise thy Head, and thou shalt bruise his Heel.*

4 Q. Who is spoken to in that Passage?

A. The Serpent.

5 Q. Whom do you understand by the Serpent and his Seed?

A. The Devil, and his Angels, and reprobate Men : Joh. 8. 44. *Ye are of your Father the Devil, and the Lusts of your Father ye will do.* 1 John 3. 10. *In this the Children of God are manifest, and the Children of the Devil : Whosoever doth not Righteousness, is not of God, neither he that loveth not his Neighbour.*

6 Q. Whom do you understand by the Seed of the Woman?

A. Christ and the Elect. Gal. 3. 16. *To Abraham and his Seed were the Promises made : He saith not, and to Seeds as of many, but as of one, and to thy Seed, which is Christ.* Rom. 9. 8. *They which are the Children of the Flesh, these are not the Children of God : but the Children of the Promise are counted the Seed.*

7 Q. What does it imply, that God would put Enmity between them both?

A. That God would effect and bring about in Christ, that the elect Sinner, now by means of Sin become a Friend of the Devil, and an Enemy to God, should be reconciled to God ; and that being thus re-instated in the Friendship and Love of God, he should hate Satan, and his Works, and the Wicked ; and that thence forward the Subjects of the Kingdom of Jesus should make War against the Kingdom of Satan.

8 Q. What do you understand by the Head of the Serpent?

A. The Power and Right of Satan, which he hath over and to the Sinner.

9 Q.

9 Q. Why is that exprest by the *Head* of the Serpent?

A. Because the Serpent hath his greatest Power and Venom in the Head.

10 Q. Whence doth this Right and Power of Satan arise?

A. From Sin, for which the Sinner is by the Law made over and promised unto Death and the Curse, and therefore also unto Satan, whom it pleased God to ordain an Executioner of the Curse of the Law. See *Isa. 49. 24. Shall the Prey be taken from the Mighty, or the lawful Captive delivered?*

11 Q. What doth the Expression of *bruising* Satan's Head imply?

A. The depriving him of his Power over the Elect.

12 Q. By what means is this done?

A. When Satisfaction is made for Sin, for thus the Law cannot condemn the Elect any longer; but unto Satan his former Right is denied, together with his Claim to them. *Rom. 8. 1, 2. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit. For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.*

13 Q. What doth it imply, that the Seed of the Woman should bruise the Serpent's Head?

A. That Christ should by his Death destroy him that had the power of Death, which is the Devil, *Heb. 2. 14.* and that he should at last bruise Satan under the feet of the Elect, *Rom. 16. 20.*

14 Q. Is this already brought about?

A. In respect of obtaining a Right unto it, it is already perform'd by the Satisfaction of Christ. But in respect of the *Elect* it is performed by Degrees, and it shall have a full accomplishment after the Resurrection from the Dead, when the last Enemy, that is Death, shall be swallowed up in Victory, *1 Cor. 15.*

15 Q. But what doth it imply, that the Serpent, the Devil, should bruise the Heel of the Seed of the Woman?

A. The Heel is the lowermost part, next to the ground, or the meanest and lowest part of Man; and by bruising of the Heel, is exprest with respect to Christ, his Suffering unto Death, which was to be brought upon him in his human

Na-

Nature by Satan. Luke 22. 53. *This is your Hour, and the power of Darkness.*

‘ 16 Q. What doth it imply in respect to the Elect ?

‘ A. That they are yet to suffer from Satan much Conflict in this Life ; Eph. 6. 11. *Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil ;* and to undergo much Pain and Trouble, nay even to die because of Sin.

‘ 17 Q. But is not hereby also implied the Resurrection of Christ and the Elect from Death ?

‘ A. Yes, because it was to be no other but the bruising of the *Heel*, and *one Heel* only : which implieth, that it should not prove a mortal Wound which Satan was to give either to Christ, or to the Elect ; but that they should both of them rise with Ease, and overcome all whatever Satan should be able to inflict on them by reason of Sin. See John 14. 30. *The Prince of this World cometh, and hath nothing in me.*

‘ 18 Q. What do you conclude from thence ?

‘ A. That in this Promise is set forth the Overture of the Council of Peace, and of the Testament of Grace ; and that a short Epitome of all that, which is revealed afterwards, is comprised and shut up in it.

19 Q. Recite in short what Truths are shut up in this Promise.

A. 1. The Misery of Man. 2. His Impotence. 3. Redemption. 4. Sanctification. 5. The difference between the Kingdom of Christ and that of Satan. 6. Election and Reprobation. 7. The Incarnation of Christ. 8. His Suffering, Death and Burial. 9. His Resurrection and Glorification. 10. The Combat between the Flesh and the Spirit. 11. The Afflictions and Death of Believers. 12. The blessed Resurrection, &c.

‘ 20 Q. Is it evident that *Adam* and *Eve*, and some of the first Forefathers, did understand in any part this Promise ?

‘ A. Yes : for 1. *Adam* having heard this Promise, he called his Wife *Eve*, because she was then, or was to be, the Mother of all Living. Doubtless, not only because that all Men were to be born of her ; but in particular, because he understood that Christ, the Seed that giveth Life,

‘ Life, and the Elect the Seed to be made alive, should
‘ come of her.

‘ 21 Q. Whence is it further plain?

‘ A. Eve said when she brought forth her first Son,
‘ *I have gotten a Man the Lord*, Gen. 4. 1. She ima-
‘ gined that she had already brought forth the Messiah, as
‘ the old Dutch Translation hath observed. *Abel* received
‘ witness that he believed, and that he offered in Faith,
‘ that is, eying the Offering which the Messiah was to
‘ make, *Heb. 11. 4.* At the time of *Enoch* the Children of
‘ God called *themselves by the name of Jehovah*, Gen. 4.
‘ 26. *Enoch walked with God, and pleased God*, which
‘ he could not have done but by Faith, *Heb. 11. 5, 6.*
‘ *Noah* was a Preacher of the Righteousness of the Messiah.

U S E.

‘ 22 Q. What do you gather from this point for Medita-
‘ tion?

‘ A. 1. This Use: To magnify the Grace of God,
‘ whom it pleased, as soon as Man was fallen, to raise
‘ up again by Promise. 2. To adore the Wisdom of God,
‘ who made every thing beautiful in its time, which he
‘ showed in this, that for Reasons agreeable to his Wisdom,
‘ he would defer for a great Space of time the coming of
‘ his Son into the World. 3. To conceive that our Hap-
‘ piness exceeds that of the Fathers, that we have such
‘ plain Discoveries of all these Truths, whenas the Fathers
‘ did but hear dark Promises. 4. That therefore Igno-
‘ rance and Unbelief are less excusable now than they were
‘ then.

‘ 23 Q. What do you learn in particular from the first
‘ Promise?

‘ A. 1. To bemoan my wretched State, that I am by
‘ Nature a Friend, Child and Servant to Satan. 2. To ex-
‘ tol the Love of Christ toward Mankind, who for the
‘ Sinner's sake was willing to become the Seed of the Wo-
‘ man, and to have his Heel bruised by Death. 3. To re-
‘ joice that the power of Satan is already destroyed, so as
‘ that there remaineth no more Condemnation for Belie-
‘ vers, nor any Accusation by the exacting of a Hand-
‘ writing. *Rev. 12. 10. New is come Salvation, and*
‘ *Strength,*

‘ Strength, and the Kingdom of our God, and the Power of
‘ his Christ : for the Accuser of our Brethren is cast down,
‘ which accused them before our God day and night. 4. If
‘ we belong unto Christ, then we must hate Satan and his
‘ Works, and bear up the Enmity against them, under the
‘ Banner of Christ.

‘ 24 Q. Is there no Comfort in this for Believers ?

‘ A. Yes. 1. When they are assaulted by Satan, it is a
‘ Pledg unto them, that they are the Friends of Christ.
‘ 2. Against Afflictions : (1.) That they are to consider
‘ them as the remains of the Suffering of Christ.
‘ (2.) That Satan, and his Agents, can hurt them
‘ no further, than bruise their Heel, torment and kill
‘ the Body. See Mat. 10. 28. *Fear not them which*
‘ *kill the Body, but are not able to kill the Soul ; but*
‘ *rather fear him which is able to destroy both Soul and Body*
‘ *in Hell.* (3.) And that they shall be Conquerors at last.
‘ 3. Against Death : (1.) Because Christ hath taken away
‘ the Sting of it, by being bruised in the Heel for
‘ them. (2.) Because they shall at last be delivered from
‘ Death by a blessed Resurrection. 1 Cor. 15. 54, 55, 56,
‘ 57. *So when this Corruptible shall have put on In-*
‘ *corruption, and this Mortal shall have put on Immortality,*
‘ *then shall be brought to pass the Saying that is written,*
‘ *Death is swallowed up in Victory. O Death ! where is*
‘ *thy Sting ? O Grave ! where is thy Victory. The Sting of*
‘ *Death is Sin, and the Strength of Sin is the Law. But*
‘ *Thanks be to God, which giveth us the Victory, thro our Lord*
‘ *Jesus Christ.*

C H A P. XIII.

Of the Covenant of Grace, wherein is showed that it is the same at all times.

1 Q. **W**AS there not in the opening of the first Promise set forth a Covenant of Grace?

A. Yes: for when the Sinner heard this Promise, he was obliged to believe the same, and to adhere in Faith unto God his Redeemer, which is the intire Transaction of the Covenant of Grace.

2 Q. Why do you call the Covenant of God with a Sinner, a Covenant of Grace?

A. Because that after the Fall the Sinner is only by Grace justified and saved. See Eph. 2. 8, 9. *By Grace are ye saved through Faith, and that not of our selves, it is the Gift of God. Not by Works, lest any Man should boast.*

3 Q. In what manner must we treat of the Covenant of Grace?

A. I. We must consider that Covenant in general: where we shall meet with, 1. The contracting Persons. (1.) God. (2.) The Sinner. 2. The Promises and Conditions on God's part. 3. The Assent and Consent of the Sinner. 4. A Right that proceeds from thence.

II. The several Dispensations of the Covenant of Grace.

III. Of the Mediator of the Covenant of Grace, and his Person, Natures, Names, Offices and States.

IV. Of the means whereby we do partake of the Mediator, to wit, Faith.

V. Of the Confirmation of the Covenant of Grace, by the Sacraments or Covenant-Seals.

VI. Of the Duties of those that stand in the Covenant, or of the Doctrine of Piety.

4 Q. Pray give a Description of the Covenant of Grace in general.

A. It is a gracious Transaction of the Holy Trinity with the elect Sinner, whereby God on his part doth promise for the sake of Christ and his Merits, Forgiveness of Sins, a right unto Salvation, and the Sanctification of the Spirit; demanding of the Sinner Faith and Repentance: and whereby the Sinner doth on his side accept of and consent to the same.

5 Q. Who are the two *contracting Parties* or Persons in this Business?

A. *God and Man*, who both must be considered quite otherwise than in the Covenant of Works.

6 Q. How was *God* considered in the Covenant of Works?

A. As Creator and Preserver, and therefore as a Law-giver by Right, who obliged Man to love him with all his Soul, and to seek him as the supreme Good.

7 Q. How is *God* consider'd in the Covenant of Grace?

A. As in the Trinity, and by consequence as *sufficient* to redeem the Sinner, and as having a *Will* to redeem him, and to justify him in his Son.

8 Q. How is *Man* consider'd in the Covenant of Works?

A. As created after the Image of God, able to love his Creator aright.

9 Q. How is he consider'd in the Covenant of Grace?

A. As liable to Condemnation, and impotent in himself, dead in Sins and Trespases, not able of himself to perform the Conditions of the Covenant; as a fettered Slave to the Devil and Sin, but yet as being elected in Christ, and called by his Word.

10 Q. What doth *God* promise in this Covenant?

A. Three things: 1. Justification. 2. Sanctification. 3. Glorification.

11 Q. What do you understand by *Justification*?

A. Two things: 1. Forgiveness of Sins, or an Absolution from the Guilt and Punishment of Sin. 2. A Right to eternal Life.

12 Q. Which way are we justified before God?

A. Only by the Merits of Christ. Rom. 3. 24. *Being justified freely by his Grace, thro the Redemption that is in Jesus Christ.*

‘ 13 Q. Not by Works ?

‘ A. By no means. See Rom. 3. 28. *Therefore we conclude, that a Man is justify’d by Faith without the Deeds of the Law.*

‘ 14 Q. But are we not justify’d by Faith, and Faith imputed unto us for Righteousness ?

‘ A. Yes ; that is, so far forth as we apply to our selves the Merits of Christ unto Righteousness.

“ 15 Q. But yet *James* telleth us, *that a Man is not justify’d by Faith only, but by Works also,* Jam. 2. 24.

“ A. *James* doth intend to prove, that there can be no Faith without Works ; and he speaketh of a Justification of the justify’d, that is, of that assurance which a Man obtaineth for himself, and which he giveth forth to others, of his being justify’d before God ; which must be done also by Works.

16 Q. What do you understand by Sanctification ?

A. The Work of the Spirit of God in Man, whereby he purifieth him from the Pollution and Stain of Sin, and restoreth in him the Image of God.

‘ 17 Q. What do you comprehend under these ?

‘ A. Effectual Calling, Regeneration, Faith, Assurance, and the sealing of the Holy Ghost.

‘ 18 Q. What do you understand by effectual Calling ?

‘ A. The Work of the Spirit of God in an Elect Sinner, whereby, upon the Denunciation or Preaching of the Word of Reconciliation, he is powerfully brought over from a State of Nature to a State of Grace. 1 Pet. 2. 9. *Ye are a chosen Generation, that ye should shew forth the Praises of him who hath called you out of Darknes into his marvellous Light.*

‘ 19 Q. Is there not also a Calling to the unregenerate themselves ?

‘ A. Yes, An outward calling, consisting in the preaching of the Word of God to all. Math. 22. 14. *Many are call’d, but few are chosen.*

“ 20 Q. But doth not this effectual Calling take place before Man enntreth with God into the Covenant of Grace ? Which way do you consider it as one of the good things and Promises of the Covenant ?

“ A. Effectual Calling is an Inheritance of the eternal Testament; for whom he did predestinate, them he also call'd, *Rom. 8. 30.* And therefore it belongeth also to the Benefits or good things of the Testament of Grace, since that is made and dispens'd for conveying all the good things of the Testament of Grace.

21 Q. What is Regeneration?

A. In substance no other than effectual Calling. It is that Work of God's Spirit in the Sinner, whereby being dead in Sin, he is by means of the Seed of the Word of God quickn'd, and made a new Creature. *Jam. 1. 18. Of his own Will begat he us, with the Word of Truth, that we should be a kind of first Fruits of his Creatures.* 1 Pet. 1. 23. Being born again not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever. *John 3. 5. Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of Heaven.* Or the Work of God in a Sinner, whereby he is first of all brought unto saving Faith.

22 Q. What is Faith?

A. A sincere Refuge or Flight of the Soul unto Jesus and his Merits, to rely thereon, and to accept the same unto Forgiveness of Sins, unto Sanctification, and Salvation. *Joh. 1. 12. As many as receiv'd him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* *Prov. 18. 10. The Name of the Lord is a strong Tower; the righteous runneth into it, and is safe.* *Psal. 2. 12. Kiss the Son lest he be angry, and ye perish from the way, when his Wrath is kindl'd but a little: blessed are all they that put their Trust in him.* *Isa. 27. 5. Let him take hold of my Strength, that he may make Peace with me, and he shall make Peace with me.* *Is. 54. 22. Look unto me, be sav'd all the Ends of the Earth; for I am God, and there is none else.* 'Tis also call'd a receiving the Testimony of God, and a setting our Seal to it that God is true: *Joh. 3. 33. He that hath receiv'd his Testimony, hath set to his Seal that God is true.* See Q. 31, 32.

23 Q. What is this Faith a Principle of?

A. Of Sanctification, for it purifieth the Heart. *Ast. 15. 9. God has put no difference between us Jews and them Gentiles, purifying their Hearts by Faith.*

24 Q. What is this further Sanctification?

‘ A. A further progress of the Image of God in Believers, so as to be 1. separated from Sin and the wicked World, and 2. dedicated unto God, and 3. changed from Glory to Glory into the holy Image of God. 1 Pet. 1. 15, 16. *As he which hath call’d you is Holy, so be ye Holy in all manner of Conversation: Because it is written, Be ye Holy for I am Holy.* 2 Cor. 3. 18. *We all with open Face, beholding as in a Glass the Glory of the Lord, are chang’d into the same Image, from Glory to Glory, even as by the Spirit of the Lord.*

‘ 25 Q. But cannot those that are once regenerated and sanctified, or rather cannot the Elect fall away?

‘ A. No; 2 Theff. 3. 3. *The Lord is faithful, who shall stablish you, and keep you from Evil.* 1 Pet. 1. 5. *Who are kept by the Power of God, thro Faith unto Salvation, ready to be reveal’d in the last time.* 2 Cor. 1. 21, 22. *He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath seal’d us, and given the Earnest of the Spirit in our Hearts.*

“ 26 Q. Yet the contrary seemeth to be taught, Heb. 6. 4.—6. *For it is impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost; and have tasted the good Word of God, and the Powers of the World to come; if they shall fall away, to renew them again unto Repentance; seeing they crucify to themselves the Son of God afresh, and put him to open Shame.*

“ A. There is no mention made in that Passage of the special Work of Grace of the Holy Ghost in the Elect, but of such common Gifts of the Holy Ghost as are imparted even to Reprobates.

27 Q. What doth the sealing of Believers imply?

A. That God hath given unto them his Spirit which is to abide with them, whereby God knoweth those that are his; so that not one of these Sheep of Jesus that have this Seal can or shall perish. Joh. 10. 27, 28. *My Sheep hear my Voice, and I know them, and they follow me. And I give unto them eternal Life, and they shall never perish, neither shall any Man pluck them out of my Hand.* Eph. 4. 30. *And grieve not the holy Spirit of God, whereby ye are seal’d unto the Day of Redemption.* 2 Tim. 2. 19.

‘ 28 Q. Which is the last good Thing or Benefit of the Covenant of Grace ?

‘ A. Glorification. Rom. 8. 30. *Whom he did predestinate, them he also call'd: and whom he call'd, them he also justify'd: and whom he justify'd, them he also glorify'd.*

‘ 29 Q. What doth that consist in ?

‘ A. 1. That as soon as Believers die their Souls are taken up with God to eternal Glory. Phil. 1. 23. *I am in a strait betwixt two, having a Desire to depart, and to be with Christ, which is far better.* Rev. 14. 13. *I heard a Voice from Heaven saying unto me, write, blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their Labours, and their Works do follow them.* 2 Cor. 5. 1, 2. *We know, that if our earthly House of this Tabernacle were dissolv'd, we have a building of God, an House not made with Hands, eternal in the Heavens. For in this we groan earnestly, desiring to be cloth'd upon with our House which is from Heaven.*

‘ 2. That their Bodys shall at last be rais'd up to Glory, and be united with their Souls in a blessed Immortality. Job 19. 25, 26. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And tho Worms devour this Body, yet in my Flesh shall I see God.* 1 Cor. 15. 3. *That they shall be blessed for ever, in a perfect Knowledg, Love, and Enjoyment of God.* Psa. 16. 11. and 17. 15. *Thou shalt shew me the Path of Life; in thy Presence is Fulness of Joy, and at thy right Hand there are Pleasures for evermore. As for me I will behold thy Face in Righteousness; I shall be satisfy'd, when I awake, with thy Likeness.*

‘ 30 Q. Which are the Conditions or Demands which God requireth of a Sinner ?

‘ A. Faith and Repentance. Joh. 3. 36. *He that believeth on the Son hath everlasting Life, and he that believeth not the Son shall not see Life, but the Wrath of God abideth on him.* Mark 1. 15. *The time is fulfill'd, and the Kingdom of God is at hand, repent ye and believe the Gospel.*

‘ 31 Q. What is Faith ?

‘ A. An upright Flight or Refuge of the Soul unto Jesus, and his Merits, to rely on, and to accept the same unto Justification, Sanctification, and Salvation. See Q. 22.

‘ 32 Q. How is this Saving distinguish’d from an Historical Faith ?

‘ A. 1. An Historical Faith doth indeed grant it for Truth that Jesus is the Christ, and assents to the Letter of the Word of God ; but it doth not put into exercise that Refuge, and that Reliance upon those Gospel Truths, as does a saving Faith. And 2. a true Faith purifies the Heart, and is the Principle of Regeneration, and Sanctification ; which doth not belong to an Historical Faith.

33 Q. What doth true Conversion consist in ?

A. In hating and avoiding Sin, and exercising that which is good. *Isa. 1. 16, 17. Wash ye, make ye clean, put away the Evil of your doings before my Eyes ; cease to do Evil, learn to do well, seek Judgment, relieve the oppressed, judg the Fatherless, plead for the Widow.*

“ 34 Q. But Faith and Conversion have been reckon’d up among the good Things and Promises of the Covenant of Grace, which way can they now be brought in as Conditions of the same Covenant ?

“ A. They may easily go together : For the Covenant of Grace is of this Nature, that God himself promiseth to work in the Sinner that which he requireth of him, as a Condition to be perform’d by him. For in one place he saith, believe in Jesus Christ ; and in another, that Faith is his Gift, *Eph. 2. 8.* In one place he saith, turn to me ; in another, I will turn you to me : in one, circumcise your Hearts unto the Lord ; in another, I will circumcise their Heart : in one, walk in my Statutes ; in another he saith, I will cause you to walk in my Statutes, *Ezek. 36. 26, 27.* Therefore, to speak properly, the Covenant of Grace hath no Conditions, for the Sinner is unable to believe, and convert himself ; and this must stir him up, in the sight of his own Impotence, to turn the Commandments of God into Prayers, and whenever God commandeth him to believe, then to pray, Help my unbelief ; when God saith, turn unto me, then to pray, Convert me, and I shall be converted ; draw me, and we will run after thee.

35 Q. When is the Sinner consider’d as standing in Covenant with God ?

A. Whenever he is wrought upon by the Spirit of God to

to assent heartily to these Conditions : that is, when by true Faith and a sincere Conversion he giveth up himself unto God in Christ.

36 Q. What doth arise from thence?

A. The Answer of a good Conscience toward God, or a Right to demand and expect from God, according to the Promises of God, the good Things of the Covenant of Grace. Joh. 1. 12. 1 Joh. 3. 21. *Beloved, if our Heart condemn us not, then have we Confidence towards God.*

37 Q. Is there never a Passage, where this Transacti-
“ on of the Sinner with God in the Covenant of Grace, is
“ briefly set forth?

“ A. Yes ; *Psa. 27. 8, 9. My Heart said on thy side,*
“ *or in thy place, Seek my Face, that is, seek me in Christ,*
“ *who is the Angel of God's presence ; this is the Demand*
“ *of God in the Covenant of Grace. Upon this the*
“ *Heart of a Believer doth answer, I seek thy Face O*
“ *Jehovah. This is the Assent of a Believer's Soul : Hide*
“ *not thy Face from me. This is the Return of the believ-*
“ *ing Soul, to demand of God the good Things which he*
“ *hath promis'd to those he stands in Covenant with. See*
“ *also Deut. 26. 17, 18, 19. Thou hast avouch'd the Lord*
“ *this day to be thy God, and to walk in his Ways, and to keep his*
“ *Statutes and his Commandments, and his Judgments, and to*
“ *hearken to his Voice. And the Lord hath avouch'd thee this day*
“ *to be his peculiar People, as he hath promis'd thee, and that thou*
“ *shouldest keep all his Commandments : And to make thee high*
“ *all above Nations, which he hath made in Praise, and in Name,*
“ *and in Honour ; and that thou mayst be an holy People unto the*
“ *Lord thy God, as he hath spoken. Jer. 3. 22. Return ye*
“ *back-sliding Children, and I will heal your back-sliding ;*
“ *behold we come unto thee, for thou art the Lord our God.*

38 Q. Have not all Believers been in this Covenant?

“ A. Yes ; all those that have been Believers, ever since
“ Adam, and they that are to be Believers, have been Par-
“ ties of this Covenant, and Heirs of the above-mention'd
“ good Things. For in this respect is Christ the same
“ yesterday, to day, and for ever.

U S E.

39 Q. What Use do we gather from the Consideration
“ of the Covenant of Grace?

“ A.

‘ A. 1. That it is our Duty to admire the Alſufficiency
 ‘ and incomprehenſible Love of the Holy Trinity toward
 ‘ Mankind : that whereas Man had broke the firſt Covenant,
 ‘ and was thereby become liable to Condemnation, and
 ‘ loathſom to God ; it pleas’d him to have Mercy on the
 ‘ Sinner, and to enter with him into a new Covenant concern-
 ‘ ing ſuch excellent Benefits and good Things, ſo deſira-
 ‘ ble unto the Sinner. *Ezek. 16. 1—8.*

‘ 40 Q. What doth this further evince ?

‘ A. That the Sinner ſtands oblig’d to embrace, with all
 ‘ his Heart, the ſame Covenant, and to agree to the Con-
 ‘ ditions thereof. For to be out of this Covenant is to be
 ‘ wretched and miſerable; and to neglect it is to be inex-
 ‘ cuſable.

‘ 41 Q. What is the Sinner’s Duty in this Caſe ?

‘ A. Not to be at reſt, before he is aſſur’d, that God is
 ‘ become his God in Chriſt by the Covenant of Grace.

‘ 42 Q. Which way can he be aſſur’d hereof ?

‘ A. 1. By giving himſelf actually up unto God, to be
 ‘ his, and his Property. *Pſal. 119. 94. I am thine, ſave
 ‘ me, for I have ſought thy Precepts.* Cant. 2. 16. 2. If
 ‘ he can declare ſincerely, that God is his chief Good and
 ‘ Treafure, whom he eſteemeth, ſeeketh after, and loveth
 ‘ above all things. *Pſa. 73. 25. Whom have I in Heaven but
 ‘ thee ? and there is none upon Earth that I deſire beſides thee.*
 ‘ *Pſa. 18. 2.* 3. If he hath broken the Covenant with
 ‘ Satan and Sin ; and is willing and prepar’d, not to
 ‘ ſerve Sin, but to ſerve Righteouſneſs. 4. And in a
 ‘ word, if he findeth in himſelf thoſe Qualifications, which
 ‘ are requir’d of one that ſtandeth in the Covenant of God,
 ‘ which are Faith, Converſion, Regeneration, and the true
 ‘ Principles of Sanctification. *Ezek. 36. 26, 27, 28. A
 ‘ new Heart alſo will I give you, and a new Spirit will I put
 ‘ within you, and I will take away the ſtony Heart out of your
 ‘ Fleſh, and I will give you an Heart of Fleſh. And I will
 ‘ put my Spirit within you, and cauſe you to walk in my Sta-
 ‘ tutes, and ye ſhall keep my Judgments, and do them. And
 ‘ ye ſhall dwell in the Land that I gave to your Fathers, and ye
 ‘ ſhall be my People, and I will be your God.*

‘ 43 Q. But what muſt he do that doth not find theſe
 ‘ things in himſelf ?

‘ A.

‘ A. He must not be secure, neither also despair, but
‘ be earnestly intent to get actually into the Covenant of
‘ God.

‘ 44 Q. By what means may he attain to it ?

‘ A. He is among other things often to set before his
‘ Eyes the Misery of those that are out of this Covenant,
‘ and the excellent Prerogatives of those that stand in it,
‘ and God’s Almighty Power and Willingness to receive
‘ Sinners.

‘ 45 Q. But if he finds himself without Strength to per-
‘ form the Conditions of the Covenant, that is, to believe,
‘ and to be converted ; what then ?

‘ A. 1. He is to examine himself, whether he be really
‘ willing to believe and be converted. Rev. 22. 17. *Let him
‘ that is athirst come, and whosoever will, let him take the
‘ Waters of Life freely.* Joh. 6. 37. *Him that cometh to me,
‘ I will in no wise cast out.* 2. He is in the sight of this
‘ Impotence to lay himself low before God, and beg of him
‘ Strength to be able. Ezek. 36. 27.

‘ 46 Q. And what is the Duty of those that stand in
‘ God’s Covenant ?

‘ A. 1. To esteem their Felicity with sincere Gratitude.
‘ 2. To place all their Desire in this Covenant. 2 Sam. 23.
‘ 5. *He hath made with me a Covenant, order’d in all things,
‘ and sure ; for this is all my Salvation, and all my Desire,
‘ altho he make it not to grow.* 3. To renew often this Cove-
‘ nant with God. 4. To carry it as it becometh those that
‘ stand in this Covenant, in Love, Esteem, Obedience, &c.

C H A P. XIV.

Of the several Dispensations of the Covenant of Grace.

1 Quest. **H**ATH not the Covenant of Grace been several
‘ Ways dispens’d ?

A. It hath pleas’d God not to govern his Church by one
and the same Oeconomy only, but by several.

“ 2 Q.

“ 2 Q. Pray now set forth the genuine Foundation and
 “ Groundwork of the Oeconomy or Dispensation of God
 “ in his Church.

“ A. I will endeavour it by the following Positions.

“ 1. If it had pleased God, he might have sent the *Mes-*
 “ *siah* into the *World* presently after the *Fall* to *satisfy* for
 “ the Sinner. 2. Whereby would have been evident,
 “ that he intended but *one single Oeconomy* or *Dispensation*
 “ only, to wit, that *Dispensation* which *was to be*, after
 “ the making of the *Messiah* perfect thro *Suffering*. 3. But
 “ now it pleased God (for Reasons mentioned, Chap. 12.
 “ Q. 1, 2.) to put off the Coming of the *Messiah*, and
 “ his actual satisfaction to the Justice of God, 4000 years
 “ after the Creation. 4. Hence is evident, that some *dis-*
 “ *ference* is to be made between the State of the Church,
 “ before and after the perfection of the Captain of Salva-
 “ tion thro *Suffering*. The first could not *glory*, that *Sa-*
 “ *tisfaction* was already made for their *Guilt*, but they were
 “ to expect it yet, and to extend their *Desires* for the bring-
 “ ing in of this everlasting *Righteousness*. Neither could
 “ there have been a *Dispensation* of more excellent good
 “ Things and Benefits unto the Church, after the *Death* and
 “ *Glorification* of Christ than before. For there are better
 “ things, necessarily annexed unto the actual bringing in of
 “ the *Righteousness* of Christ, which were laid up till after
 “ the *Death* and *Glorification* of Jesus. 5. In this doth
 “ consist the variety of *Dispensation* or *Oeconomy*, which
 “ God kept up with Believers from *Adam* to *Christ*, and
 “ from *Christ* to the end of the *World*. 6. But God might
 “ also variously have kept up an *Oeconomy* in his Church,
 “ before the coming of the *Messiah*. To wit, 7. He might
 “ from *Adam* to *Christ*, in such a manner have governed his
 “ Church, as to give to them only his *Promises*, and to
 “ make a *Covenant* of *Grace* with them upon the account
 “ of the *Messiah* to come, and without the *upbraiding* of
 “ *Guilt* and *Debt* yet standing out and expos'd to view ;
 “ and without the *Imposition* of an heavy *Yoke* have guided
 “ them in the expectation of the *Messiah*, without the
 “ accession of this *Law* made so terrible, without this
 “ *Servitude*, and this *Obligation* to an earthly *Inheritance*.
 “ 8. But it pleased God not to keep up this *Dispensation* in

“ his

“ his Church during the time from Adam to Christ, but only
“ from Adam to Moses, about the space of 2000 years:
“ The Church was during that time under the Promise only,
“ without the Law; and under that heavy Yoke, without the
“ earthly Inheritance of Canaan, but in much Liberty;
“ so as that the State of the Church from that time, did
“ much resemble the State of the Church under the Gos-
“ pel, Gal. 3. and 4. 9. But God might also (when the
“ Transgressions of his People did multiply, and to set
“ forth in a yet plainer manner the Impotence of all Fleth)
“ add over and above the Promise, the Law as a School-
“ master; he might deal more severely with his People
“ than before, subjecting them to an heavy Yoke almost
“ not to be born, Acts 15. 10. and commit them to Tutors
“ and Governors, Gal. 4. He could impose on them such
“ Laws, whereby a daily Remembrance again of Sin, not
“ yet atoned, was made, Heb. 10. 3. He might give them
“ an earthly Inheritance, for a pledg of the heavenly Inhe-
“ ritage, in which they were to live in the expectation of
“ the Messiah, according to the Law consisting in Ordinan-
“ ces: And such an Oeconomy and Dispensation God kept
“ up in his Church from Moses to Christ, which is the
“ State of the Church under the Law, or under the Old
“ Testament. 10. But when now the Messiah should be
“ made perfect thro Suffering, and be glorified, this Yoke
“ could not consist together with this Law of Shadows: the
“ Shadows must give way to the Body, the Tutors and
“ Governors give place to Christ: Sin being expiated, there
“ could be no longer Offerings, &c. for an Handwriting of
“ Sin; and Christ being exalted King, he could not keep
“ nor confine his Kingdom within the bounds of Canaan, but
“ enlarge it even among the Heathen. And hence doth pro-
“ ceed the third Dispensation, which God kept with the
“ Church, to wit, under the New Testament, or under the
“ Gospel. In this doth consist the whole Foundation and
“ right Understanding of the variety of the Dispensation
“ or Oeconomy before and after the coming of Christ;
“ and again before the coming of Christ first under the Pro-
“ mise, and afterwards under the Law.

3 Q. How many ways of Dispensation or Oeconomy doth the Scripture relate that God made use of in his Church?

A. Three sorts: 1. Under the Promise before the Law: Rom. 5. 13. *Until the Law Sin was in the World; but Sin is not imputed when there is no Law.* 2. Under the Law, or the Old Testament. 3. Under the Gospel, or the New Testament. Gal. 3. 17, 18. *The Covenant which was confirmed before of God in Christ, the Law which was four hundred and fifty years after cannot disannul, that it should make the Promise of no effect: For if the Inheritance be of the Law, it is no more of the Promise; for God gave it to Abraham by Promise.* Gal. 4. 22 — 26. *It is written, that Abraham had two Sons, the one by a Bondmaid, the other by a Freewoman. But he who was of the Bondwoman, was born after the Flesh; but he of the Freewoman was born by Promise. Which things are an allegory: for these are the two Covenants, the one from the Mount Sinai, which gendereth to Bondage, which is Agar: For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her Children. But Jerusalem, which is above, is free, which is the Mother of us all.*

“ 4 Q. In what things doth the state of Believers agree in all the three Dispensations?

“ A. That they were all saved, not by their own, but only by the Merits of Christ; that they did stand even in this Life by Faith in the Covenant of God, and their Sins were forgiven them for the sake of Christ; that they were regenerated and sanctified, and lived in the gracious Communion of God.

“ 5 Q. In what things doth the state of the Church under the Promise, and under the Law, agree, tho they both differ from the state of the Church under the New Testament?

“ A. 1. In this, that they all died in Faith, not receiving the Promise; so as that they were hoping before, and bound under Expectation. Heb. 11. 39. *These having obtained a good report thro Faith, received not the Promise.* Eph. 1. 12. *We who first trusted in Christ.* Zach. 9. 12. *Ye Prisoners of Hope, even to day do I declare that I will render double unto thee. But we have the promised things*

“ things present ; therefore they had the Shadows and
 “ Types, and we the Body it self. 2. That *they without*
 “ *us were not made perfect, because God had provided some*
 “ *better thing for Us*, Heb. 11. 40. which is, that *Christ, the*
 “ *Captain of our Salvation, was not yet made perfect thro*
 “ *Suffering, nor Believers neither in Christ ; so as that they*
 “ *could not look upon themselves as already made perfect*
 “ *in Christ, in respect of an actual bringing in of the*
 “ *Cause of Righteousness* (See of this word to *perfect*,
 “ sometimes translated also to *sanctify*, Heb. 9. 9. Heb. 10. 11,
 “ 14.) But now at this time *hath Christ by an actual per-*
 “ *forming of his Sacrifice, perfected for ever them that are*
 “ *sanctified*, Heb. 10. 14. 3. The *Mysteries of Salvation*
 “ *were not so plainly manifested in both those times*
 “ *as they were under the Gospel.* Rom. 16. 25, 26. *My*
 “ *Gospel, and the Preaching of Jesus Christ, according to the*
 “ *Revelation of the Mystery, which was kept secret since the*
 “ *World began ; but now is made manifest, and by the Scrip-*
 “ *tures of the Prophets, according to the Commandment of*
 “ *the everlasting God, made known to all Nations for the Obe-*
 “ *dience of Faith.* John 7. 39. *This he spake of the Spi-*
 “ *rit, which they that believe on him should receive ; for the*
 “ *Holy Ghost was not yet given, because that Jesus was not*
 “ *yet glorified.* 4. The *Kingdom of Jesus* was not so large-
 “ ly extended in both those times over the whole World, as
 “ it is under the *New Testament*.

“ 6 Q. In which things doth the state of Believers differ
 “ before the Law, and under the Law ?

“ A. In these things: 1. Before the Law was the Church
 “ guided and led by the mere Promise of the Covenant of
 “ Grace only ; but afterwards was the Law added to the
 “ Promise. Gal. 3. 17, 19. The Covenant that was con-
 “ firmed before of God in Christ, the Law which was four hun-
 “ dred and thirty years after, cannot disannul, that it should
 “ make the Promise of none effect. Wherefore then serveth
 “ the Law ? It was added because of Transgressions, till the
 “ Seed should come to whom the Promise is made, and it was
 “ ordained by Angels in the hand of the Mediator. 2. The
 “ Church under the Promise was free, but that of the Old Tes-
 “ tament, which is of Sinai, did gender unto Bondage. And
 “ since that time was that heavy Yoke laid upon the shoul-
 “ ders

ders of the Israelites. Gal. 4. 22. *The Old Testament was*
from Sinai, which gendreth to Bondage. It is granted, some
 things there were under the Promise, which afterwards
 made up a part of the Yoke of Bondage, as there was
 Circumcision and the Sacrifices. But in answer to this,
 first, there were but some small Beginnings and Forerunners
 of that heavy Yoke, which God intended to impose after-
 wards on his Church. 2ly. Circumcision obtained ano-
 ther respect or use under the Law, than it had under the
 Promise, before it was a Seal of the Righteousness of
 Faith; and as such it was a Circumcision, so as it was of
 the Fathers: Rom. 4. 11. *Abraham received the Sign of*
Circumcision, a Seal of the Righteousness of the Faith which
he had yet being uncircumcised: that he might be the Father
of all them that believe, tho they be not circumcised, that
Righteousness might be imputed unto them also. John 7.
 22. *Moses therefore gave unto you Circumcision, not be-*
cause it is of Moses, but of the Fathers. But under the
 Law it obtained also over and above this use, another,
 viz. That it subjected Man to the Yoke of the Law, and
 made him a Debtor to the whole Law. Gal. 5. 3. *I tes-*
tify again to every Man that is circumcised, that he is a
Debtor to do the whole Law. That is, Circumcision, as it
 is of Moses. 3ly. Concerning the Sacrifices, they could
 not be counted a Yoke under the Promise, because they
 were free, and not tied up to Times, Places nor Per-
 sons. But they became a Yoke, when their Number was
 so greatly increased, and they were urged with Severity,
 and tied up to Times, Places and Persons. Besides, a
 great score of Ceremonies were added under the Law, that
 the Church was ignorant of before. 3. Altho Sins, as
 well before as under the Law, remained unatoned, yet there
 was before the Law no such Commemoration and Remem-
 brance made again of Sin. Rom. 5. 13. *Until the Law*
Sin was in the World, but Sin is not imputed when there is
no Law. The Fathers under the Promise were not obliged
 to give up an Handwriting, which was against them, as it
 happened afterwards, after that the Law with its Senten-
 ces of the Curse was set forth, together with the multi-
 plying of Sacrifices for Sins, Washings and Purifications
 of the Flesh. See Heb. 10. 3. *In those Sacrifices there is*

“ a remembrance again made of Sins every year. Col. 2. 14.
 “ Christ blotting out the Handwriting of Ordinances that was
 “ against us, which was contrary to us, and took it out of the
 “ way, nailing it to the Cross. 4. And altho the Promises
 “ were not more plainly discovered before than under the
 “ Law ; yet there was before no covering upon the Church,
 “ as there was afterwards imposed by Moses : 2 Cor. 3.
 “ 13. We do not as Moses, which put a Veil over his Face,
 “ that the Children of Israel could not stedfastly look to the
 “ end of that which is abolished. 5. The Fathers before the
 “ Law were not tied up and obliged to an earthly Pledg
 “ and Inheritance, as Israel was. See Heb. 11. 13—16.
 “ These all died in Faith, not having received the Promises,
 “ but having seen them afar off, and were persuaded of them,
 “ and embraced them, and confessed that they were Strangers
 “ and Pilgrims on the Earth. For they that say such things,
 “ declare plainly that they seek a Country. And truly if
 “ they had been mindful of that Country from whence they
 “ came out, they might have had Opportunity to have returned.
 “ But now they desire a better Country, that is, an Hea-
 “ venly : Wherefore God is not ashamed to be called their God,
 “ for he hath prepared for them a City. Acts 7. 4, 5. Then
 “ came he (Abraham) out of the Land of the Chaldeans,
 “ and dwelt in Charran ; and from thence when his Father
 “ was dead, he removed him into the Land wherein ye now
 “ dwell. And he gave him none Inheritance in it, no not so
 “ much as to set his foot on : yet he promised that he would
 “ give it to him for a Possession, and to his Seed after him,
 “ when as yet he had no Child. That is, the Fathers under
 “ the Promise were only Heirs of the good things of the
 “ Testament and Covenant of Grace ; but Israel was also
 “ Heir of the Inheritance of the Old Testament and Cove-
 “ nant.

“ 7 Q. In which things doth the state of the Church
 “ under the Law or the Old Testament, differ from the
 “ state of the same under the Gospel ?

“ A. This Point may be enlarged or contracted : Besides
 “ that which we have mentioned before, whereby the
 “ whole Church before the coming of Christ differs from
 “ the state of the Church after the Death and Glorification
 “ of Christ, the Holy Scripture doth inform us, that the
 “ state

“ state of the Church, since the times of *Moses*, doth
 “ differ from the Church of the *New Testament* in these
 “ things. 1. The Ministration of the *Doctrines of Grace*
 “ was under the Old Testament very *dark and literal* : For
 “ besides that the Promises were not yet so clearly and
 “ plainly set forth, there was by the hand of *Moses* im-
 “ posed a *Covering* upon the *Heart of Israel* ; See 2 Cor. 3.
 “ 13, 14, 15. but the Ministration of the *New Testament*
 “ is plain, clear and spiritual. 2 Cor. 3. 6, 7, 8, 9, 10,
 “ 18. Who hath made us able *Ministers of the New Testa-*
 “ *ment*, not of the Letter, but of the Spirit ; for the Letter
 “ killeth, but the Spirit giveth Life. But if the *Ministra-*
 “ *tion of Death* written and ingraven in *Stones* was *glori-*
 “ *ous*, so that the Children of *Israel* could not stedfastly be-
 “ hold the Face of *Moses* for the glory of his Countenance ;
 “ which *Glory* was to be done away : How shall not the *Min-*
 “ *istration of the Spirit* be rather glorious ? For if the
 “ *Ministration of Condemnation* be *Glory*, much more doth the
 “ *Ministration of Righteousness* exceed in *Glory* : For even that
 “ which was made glorious, had no *Glory* in this respect, by
 “ reason of the *Glory* that excelleth. For we all with open Face,
 “ beholding as in a glass the *Glory of the Lord*, are changed
 “ into the same Image, from glory to glory, even as by the
 “ Spirit of the Lord. Jer. 31. 33, 34. This shall be the
 “ Covenant that I will make with the House of *Israel*, After
 “ those days, saith the Lord, I will put my Law in their in-
 “ ward Parts, and write it in their Hearts, and will be their
 “ God, and they shall be my People. And they shall teach no
 “ more every Man his Neighbour, and every Man his Brother,
 “ saying, know the Lord ; for they shall all know me, from
 “ the least of them unto the greatest, saith the Lord. 2. God
 “ did deal with his People under the Law in a more legal,
 “ severe and harsh way, than he did under the Gospel. See
 “ Heb. 12. 18——24. Ye are not come unto the Mount
 “ that might be touched, and that burned with Fire, nor unto
 “ Blackness, and Darkness, and Tempest, and the Sound of
 “ a Trumpet, and the Voice of Words, which Voice they that
 “ heard, intreated that the Word should not be spoken to
 “ them any more : For they could not endure that which was
 “ commanded, and if so much as a Beast touch the Mountain,
 “ it shall be stoned or thrust thro with a Dart ; and so ter-
 “ rible

" rible was the Sight, that Moses said, I exceedingly fear
 " and quake. But ye are come unto Mount Sion, unto the
 " City of the Living God, the heavenly Jerusalem, and to an
 " innumerable Company of Angels ; to the general Assembly
 " and Church of the Firstborn, which are written in Heaven ;
 " and to God the Judge of all, and to the Spirits of just Men
 " made perfect, and to the Blood of Sprinkling, that speak-
 " eth better things than that of Abel. 3. The Old Testa-
 " ment was unto Bondage, but in the New Testament is Li-
 " berty. They were subject to the first Principles of the
 " World, put under the power of Tutors and Governors,
 " and a troublesom Yoke : Gal. 4. 1, 2, 3. Now I say that
 " the Heir, as long as he is a Child, differeth nothing from a
 " Servant, tho he be Heir of all : But is under Tutors and
 " Governors, until the time appointed of the Father. Even
 " so we, when we were Children, were in Bondage under the
 " Elements of the World. From which Believers are now
 " freed : Gal. 5. 1. Stand fast therefore in the Liberty
 " wherewith Christ hath made us free, and be not intangled
 " again with the Yoke of Bondage. 4. Under the Old Tes-
 " tament there was Forgiveness of Sins, but with an Hand-
 " writing ; but now there is Remission without an Hand-
 " writing. Heb. 10. 18. Now where Remission of these is,
 " there is no more Offering for Sin. With them there was
 " a Remembrance again of Sins yet standing out, but now
 " it cannot continue any longer, because there is a Satisfac-
 " tion made for Sins. 5. The Spirit, which the Believers
 " of the Old Testament received, was in them also a Spirit
 " of Bondage to fear. Now it is only a Spirit of Adoption
 " of Children : Rom. 8. 15. Ye have not received the Spirit
 " of Bondage again to fear ; but ye have received the Spirit
 " of Adoption. 6. The Holy Spirit was also under the
 " Old Testament poured forth more sparingly than it is un-
 " der the New, John 7. 39. 7. The Old Testament exclud-
 " ed the Gentiles from the Communion of the Covenant of
 " God, and there was at that time a middle Wall of Parti-
 " tion between the Jews and the Gentiles. But that is
 " now taken away under the New Testament, and Christ
 " is also become a Light unto the Gentiles. Eph. 2. 11,
 " 19. Remember that ye being in time past Gentiles in the
 " Flesh, who are called Uncircumcision, by that which is cal-

“ state of the Church, since the times of *Moses*, doth
 “ differ from the Church of the *New Testament* in these
 “ things. 1. The Ministration of the *Doctrines of Grace*
 “ was under the *Old Testament* very dark and literal: For
 “ besides that the Promises were not yet so clearly and
 “ plainly set forth, there was by the hand of *Moses* im-
 “ posed a Covering upon the Heart of *Israel*; See 2 Cor. 3.
 “ 13, 14, 15. but the Ministration of the *New Testament*
 “ is plain, clear and spiritual. 2 Cor. 3. 6, 7, 8, 9, 10,
 “ 18. Who hath made us able Ministers of the *New Testa-*
 “ *ment*, not of the Letter, but of the Spirit; for the Letter
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 " tion between the Jews and the Gentiles. But that is
 " now taken away under the New Testament, and Christ
 " is also become a Light unto the Gentiles. Eph. 2. 11,
 " 19. Remember that ye being in time past Gentiles in the
 " Flesh, who are called Uncircumcision, by that which is cal-

" led the Circumcision in the Flesh. Therefore ye are no
 " more Strangers nor Foreigners, but fellow Citizens with the
 " Saints, and of the Household of God. Isa. 49. 5. It is a
 " light thing that thou shouldest be my Servant to raise up the
 " Tribes of Jacob, and to restore the preserv'd of Israel: I
 " will also give thee for a light to the Gentiles, that thou
 " mayest be my Salvation unto the end of the Earth. 8. Under
 " the Old Testament, Israel also enjoy'd an Earthly Inheri-
 " tance, and earthly Promise, and an earthly Pledg; about
 " which they were taken up, which they were to love as an
 " Earnest of the Heavenly Inheritance: But now under the
 " New Testament, we are introduc'd straitway unto spiritual
 " and supercelestial things, and the New Testament hath better
 " Promises. Heb. 8. 6, 7, 8. Now he obtained a more excel-
 " lent Ministry, by how much also he is the Mediator of a bet-
 " ter Covenant, which was establiſh'd upon better Promises.
 " For if that first Covenant had been faultless, then should no
 " place have been sought for the second. For finding fault
 " with them, he saith, Behold, the days come (saith the
 " Lord) when I will make a new Covenant with the House of
 " Israel, and the House of Judah. See of all this Calvin's
 " Institutions, Chap. 11. §. 24 — 41.

" 8 Q. Then it looks as if the State of the Church under
 " the Promise did resemble rather that under the New Testa-
 " ment, than the State of the Church under the Law.

" A. Yes; this appeareth sufficiently from the differ-
 " rence which we have made between the State under the
 " Promise, and under the Law. See Q. 6. For in the Oe-
 " conomy and Dispensation of God, which he made use of
 " in his Church under the Promise, he hath as it were given
 " a Pattern and Type of the Dispensation under the New
 " Testament, with a Proviso for that difference which we
 " laid down before between the State of all Believers be-
 " fore and after Christ. Upon the account of this Confor-
 " mity of the Dispensation of Grace under the Promise,
 " with that under the new Testament, Abraham is call'd
 " the Father of the faithful, viz. those that are blessed
 " under the new Testament, according to his Pattern and
 " Type, and this only by Faith, without being subject unto
 " the Law of Moses. Gal. 3. 7, 8, 9, 14. Know ye there-
 " fore that they which are of Faith, the same are the Children

" of

“ of Abraham. And the Scripture foreseeing that God
 “ would justify the Heathen thro Faith, preaching before the
 “ Gospel unto Abraham, saying, In thee shall all Nations be
 “ blessed. So then they which are of Faith, are blessed
 “ with faithful Abraham. That the Blessing of Abraham
 “ might come on the Gentiles thro Jesus Christ, that we might
 “ receive the Promise of the Spirit thro Faith. For thence
 “ doth Paul prove, that the Heathen under the New Testa-
 “ ment cannot be subject to the Law of Moses, because they
 “ are Children of Abraham, and they must receive the
 “ Blessing, in the same manner as Abraham did, and all
 “ Believers do under the Promise. Therefore is the Church
 “ under the Promise also compar’d unto free Sarah, then
 “ barren, during the time that Agar, that is the Israelitish
 “ Church, gendred unto Bondage: but this free Sarah
 “ should again bear Children unto Liberty under the Gos-
 “ pel. See Isa. 54. 1. Sing O barren, thou that didst not
 “ bear, break forth into singing and cry aloud, thou that didst
 “ not travail with Child; for more are the Children of the
 “ desolate, than the Children of the married Wife, saith the
 “ Lord. Compar’d with Gal. 4. 26, 27. But Jerusalem
 “ which is above, is free, which is the Mother of us All. For
 “ it is written, rejoice thou barren, that bearest not; break
 “ forth and cry thou that travailest not: for the desolate hath
 “ many more Children, than she which hath an Husband. See
 “ also Math. 8. 11. Many shall come from the East and West,
 “ and shall sit down (not with Moses, but) with Abraham,
 “ and Isaac, and Jacob, in the Kingdom of Heaven.

“ 9 Q. Make a further Proof in what things the State
 “ of the Church under the Promise, doth agree with that of
 “ the Church under the New Testament.

“ A. They are for the most part the same things where-
 “ by was prov’d just now, that the Church under the Promise
 “ did differ from the Church under the Old Testament. 1.
 “ The Church under the Promise liv’d in Liberty; the same
 “ doth that under the new Testament. 2. In that there was
 “ no Hand-writing exacted, in this much less. 3. In that
 “ they were not yet ty’d up to an earthly Inheritance, neither
 “ are they so under the new Testament,

“ 10 Q. Could you set forth this threefold Oeconomy and
 “ Dispensation of God in his Church, by a fit Resemblance
 “ or Comparison?

“ A. Yes ; I would compare God to a Father, and the Church to a Child. The State of the Church under the Promise, I compare to the State of a tender young Child ; to which the Father doth not speak of great elevated Mysteries, but yet he doth show himself very familiar to it, taketh it by the Hand, and taketh his Delight with it. Thus we may imagine that God dealt with the Church in her first Infancy, from Adam to Moses. But now when this Son groweth up to riper years, and when he beginneth to discover his Obstinacy, and Disobedience, and Stubbornness, then the Father carrieth it more reservedly toward him, he tieth him up to strict Laws, he subjecteth him unto a Schoolmaster, who whenever he is stubborn doth punish him with a Rod and Ferula. The same order God also kept in his Church, from Moses unto Christ. But when the Son now is grown up to Mans Age and Understanding, then the Father is more familiar with him ; then he is discharg’d from under these Tutors and Governors ; then the Father discovereth unto him his State and Condition, &c. This we may imagine of the dealing of God in his Church, under the new Testament. See this Comparison set forth by Paul, Gal. 4. 1, 2. Now I say, that the Heir as long as he is a Child differeth nothing from a Servant, tho he be Lord of all. Therefore thou art no more a Servant but a Son, and if a Son, then an Heir of God thro Christ.

“ 11 Q. You do compare in that Passage the Church of the new Testament to a Son grown up ; yet the Apostle John speaketh even under the New Testament, to Children and young Men as well as to Men.

“ A. We speak of the State of the Church intirely, but John of the particular Members of it.

“ 12 Q. But is it of any Weight to treat thus of the different and distinct State of the Church ?

“ A. Yes ; for 1. This way we learn to form distinct Thoughts and Conceptions concerning the Ways of God and his dealing towards his Church. 2. The Evangelists and Apostles in their Writings, and also the Prophets in several Passages, cannot be understood in their Foundation and Coherence without this distinct Conception. 3. Paul is in particular constantly employ’d about it. “ a

“ a Teacher intends to carry himself as a Minister of the
 “ New Testament, it becometh him to serve in his Office
 “ as such, and he is to treat *Believers as Believers of the new*
 “ *Testament*, and show unto them the things that are given
 “ them from God, *not only* beyond the *unregenerate*, but also
 “ beyond the *Believers of the Old Testament* ; so as also up-
 “ on this very account must be us'd and grounded *all man-*
 “ *ner of Arguments or Motives unto Conversion and Sanctifi-*
 “ *cation, Threatnings* to the unconverted, *Grounds of Com-*
 “ *fort* for the Children of God. See *Rom. 14. Heb. 2. 1,*
 “ *2, 3. Heb. 10. 19—39. Tit. 2. 11, 12, &c.*

“ 13 Q. What *two Rocks* must we avoid in this *Mat-*
 “ *ter* ?

“ A. On one hand, that we be not any ways like to the
 “ *Socinians*, and those that hold with them, to state the
 “ difference too great, and deprive the Fathers of the *For-*
 “ *givenness* of Sins, of the *Grace of God* in this *Life, and Salvation*
 “ after this *Life*. On the other hand, that we do not confound
 “ those *Dispensations* that are really to be distinguish'd. From
 “ this last Error that of the *Papists* hath proceeded, who
 “ mix and blend the State under the Old with that of the
 “ New Testament, introducing such things into the Church
 “ as cannot in any wise subsist with the spiritual *Dispensa-*
 “ *tion and Liberty* of the new Testament.

“ 14 Q. How do you end this Chapter ?

“ A. With these two Places : *Jesus Christ is the same*
 “ *yesterday, to day, and for ever*, *Heb. 13. 8.* And yet
 “ *God hath provided some better thing for us*, *Heb. 11. 40.*

U S E.

“ 15 Q. Hath this Doctrine of the Diversity of *Dispensa-*
 “ *tion of the Covenant of Grace* also its *Usefulness* unto
 “ *Godliness* ?

“ A. Yes, this hath been show'd in the 12th Q. of this
 “ Chapter : we could much more enlarge upon the Matter
 “ if we did not intend brevity.

“ 16 Q. What doth it further afford for Use ?

“ A. 1. Here is discover'd matter of Marvel concerning
 “ the Wisdom of God, which is shown, (1.) In the *Diver-*
 “ *sity of Oeconomy and Dispensation.* (2.) In the *Dealings*
 “ of God in the Church, according to the State it was in.

- ‘ (3.) With what show of Wisdom he was able to bring
 ‘ unto Salvation his Elect at all times ; and yet he hath
 ‘ given unto them different Privileges, which were gra-
 ‘ dually made better than they were in their Beginnings,
 ‘ Ezek. 36. 11. 2. What we, who live under the last and
 ‘ best Dispensation, stand oblig’d to, shall be shown here-
 ‘ after, when we shall treat of the New Testament, and
 ‘ the good things thereof.

C H A P. XV.

*Of the first Dispensation and Oeconomy of God in
 his Church, under the Promise.*

‘ I *Quest.* **W**H Y is the first Dispensation call’d that
 ‘ *under the Promise?*

‘ A. Because the Fathers were at that time only led by
 ‘ the Promises without the addition of the *Law of Moses*,
 ‘ which Promises were the Foundation of their Hope, and
 ‘ whereby they transmitted them to their Children.

‘ 2 *Q.* How long did God guide his Church under the
 ‘ Promise?

‘ A. From the first Revelation of the Promise to *Adam*
 ‘ until *Moses*, or the Transaction upon *Sinai*.

‘ 3 *Q.* How many parts do you consider in it?

‘ A. Three. 1. From *Adam* unto *Noah*, or the Deluge.
 ‘ 2. From *Noah* unto *Abraham*. 3. From *Abraham* unto
 ‘ *Moses*.

‘ 4 *Q.* What things are there to be consider’d in this first
 ‘ Part?

‘ A. 1. The Birth of *Cain* and *Abel*. 2. Their *Sacrifices*.
 ‘ 3. The Murder of *Abel*. 4. *Seth* given in his room. 5.
 ‘ The holy Lineage proceeding from *Seth*, the Wicked from
 ‘ *Cain*. 6. The Propagation of the Promise in the holy
 ‘ Lineage. 7. The Separation between the Children of
 ‘ God and those of Men. 8. *Enoch* taken up into Heaven.
 ‘ 9. His Prophecy, *Jude* 14, 15. *Enoch* also the seventh
 ‘ from *Adam*, prophesied of these, saying, behold the Lord com-
 ‘ eth

‘ *eth with Thousands of his Saints, to execute Judgment upon*
 ‘ *all, and to convince all that are ungodly among them, of all*
 ‘ *their ungodly Deeds which they have ungodly committed, and*
 ‘ *of all their hard Speeches, which ungodly Sinners have spoken*
 ‘ *against him.* 10. The Birth of Noah. 11. Corruption
 ‘ *entred.* 12. God’s Command to Noah to prepare an Ark.
 ‘ 13. The Destruction of the first World by the Deluge,
 ‘ *and Preservation of Noah with his Family in the Ark.*
 ‘ 14. The *spiritual Signification* thereof, 1 Pet. 3. 20, 21.

‘ 5 Q. What things do occur in the *second Part* of time
 ‘ *from the Deluge unto Abraham?*

‘ A. 1. Noah his going out of the Ark with his Family and
 ‘ the Beasts. 2. His Offering. 3. The renewing of God’s
 ‘ *Covenant with Noah.* 4. The Rainbow given for a Sign
 ‘ of the Covenant. 5. The Prophecy of Noah, Gen. 9.
 ‘ 25, 26, 27. *Cursed be Canaan, a Servant of Servants shall*
 ‘ *be he unto his Brethren. And he said, Blessed be the Lord*
 ‘ *God of Shem, and Canaan shall be his Servant. God shall*
 ‘ *enlarge Japheth, and he shall dwell in the Tents of Shem,*
 ‘ *and Canaan shall be his Servant.* 6. The planting of the
 ‘ Earth and settling Nations, Gen. 10. 7. The Propagation
 ‘ of the *holy Lineage* after the Deluge. 8. The rise of
 ‘ Babylon, 9. As a Type of spiritual Babylon under the
 ‘ New Testament. 10. The Confusion of Languages, being
 ‘ a Step toward the setting up the Wall of Partition.

‘ 6 Q. What things do occur in the *third part* from A-
 ‘ *braham unto Moses?*

‘ A. 1. The calling of Abraham from Ur of the Chaldeans.
 ‘ 2. The Covenant of God with him, and the Promises, toge-
 ‘ ther with the appearing to him. 3. The Revelation of
 ‘ the 2 Testaments, the Old and the New. The first in Gen. 12.
 ‘ 7. and 13. 15. *For all the Land which thou seest, to thee*
 ‘ *will I give it, and to thy Seed for ever.* The last in Gen.
 ‘ 17. 4. *Thou shalt be a Father of many Nations.* Gen. 22. 18.
 ‘ *In thy Seed shall all the Nations of the Earth be blessed.*
 ‘ 4. The Confirmation of God’s Covenant with Abraham.
 ‘ (1.) By those Ceremonies, Gen. 15. Heb. 6. 13. (2.) By
 ‘ changing of his and his Wife’s Name, Gen. 17. 5, 15. (3.)
 ‘ By an Oath. (4.) By the Seal of Circumcision, Gen. 17.
 ‘ 10, 11. 5. Melchizedeck meeting of Abraham, as a
 ‘ Type of Christ; or being the Son of God himself. 6. A

‘ Representation of the 2 Testaments in Hagar and Sarah.
 ‘ 7. The Judgment of God upon Sodom, as a Type
 ‘ of spiritual Sodom under the New Testament, Gen. 19.
 ‘ 8. The Birth of Isaac. 9. The Offering of him. 10.
 ‘ Jacob and Esau. 11. The Blessing of Isaac concerning
 ‘ them both. 12. The things that happen’d to Jacob, and
 ‘ the appearings to him. 13. Joseph his being carry’d
 ‘ down into Egypt, and his Exaltation there. 14. The
 ‘ going up of Jacob and his Family into Egypt. 15. His
 ‘ Death, and the blessing of his Sons. 16. The multiplying
 ‘ of Israel there. 17. Their Bondage. 18. The slaying
 ‘ of the first born Sons. 19. Moses his Preservation. 20.
 ‘ The appearing of the Angel, the Jehovah, to him. 21.
 ‘ Moses and Aaron being sent to Pharaoh. 22. The ten
 ‘ Plagues of Egypt. 23. The Institution of the Passover,
 ‘ and the unleavened Bread, and the Sanctification of the
 ‘ first born. 24. The going out of Egypt. 25. Spiritual
 ‘ Egypt under the New Testament. 26. The passing thro
 ‘ the Red Sea, and the Signification thereof. 27. The
 ‘ Cloud and Pillar. 28. The several Journies of Israel.
 ‘ 29. Mannah. 30. The Sabbath instituted. 31. Wa-
 ‘ ter out of the Rock. 32. The Battel with Amalek.
 ‘ 33. The Ordination of Elders in Israel. See of all these
 things *Momma Oeconomia Patriarch.* Barmannus’s *Law and*
Testimony, &c.

U S E.

‘ 7 Q. What do you learn in this Chapter for Use?

‘ A. To relate the particulars mention’d in it, would be
 ‘ too long: only we observe that all these things were
 ‘ written to be Types to us, that we might follow the Ex-
 ‘ amples of the holy Fathers, and avoid the Evil of others.

‘ 8 Q. What doth it afford besides?

‘ A. 1. Since the State of the Church under the Promise
 ‘ was free, we have matter of Joy, that we are put into a
 ‘ parallel or rather a better State. 2. That we must be
 ‘ the Children of Abraham, to be sav’d; and by conse-
 ‘ quence also endeavour to come up to his Faith and Up-
 ‘ rightness. See Isa. 29. 22, 23. *Therefore thus saith the*
 ‘ *Lord who redeemed Abraham, concerning the House of Jacob,*
 ‘ *Jacob shall not now be ashamed, neither shall his Face now*
 ‘ *wax pale. But when he seeth his Children, the Work of*
 ‘ *mine*

' mine Hands in the midst of him, they shall sanctify my Name,
' and sanctify the holy One of Jacob, and shall fear the God
' of Israel.

C H A P. XVI.

*The second Dispensation or Oeconomy of God in
his Church under the Law, or the Old Testa-
ment.*

' 1 *Quest.* **W**Hich was the second Oeconomy or Dis-
pensation, that God us'd in his Church?

' A. The Dispensation under the Law, or the old Testa-
ment.

' 2 *Q.* What kind of Change do you conceive in gene-
ral touching the State of the Church under the Law?

' A. That whereas under the Promise the Church was
confin'd to, and lockt up in the *Families* of the Patriarchs,
it is now become *national*, that is, compris'd in a certain
Nation, with which God would make his Covenant. As
in the same manner it is now under the new Testament
become *universal*, among all Nations.

' 3 *Q.* Where doth the second Dispensation begin to
come in?

' A. The exact point of time is not to be fix'd: for God
hath for the setting up of the old Testament prepar'd the
way by degrees. *Paul* relateth of the old Testament,
that it is *from Sinai*, *Gal. 4. 24.* Altho some things which
belong to the Dispensation of the old Testament, were
before, and other things again were introduced *after-*
wards.

' 4 *Q.* When it is said that *Israel* was under the Law, do
you understand by it, that they were under the Law of
Works, and were to be justify'd by it?

' A. In no wise: For that is impossible since the Fall,
Rom. 8. 3. Besides, the Law, under which *Israel* was,
hath not disannulled the Promise, *Gal. 3. 17.* And the
Law is not oppos'd here to *Grace*; but the Law being
im-

‘ impos’d upon *Israel*, over and above *Grace*, is oppos’d to
 ‘ mere *Grace*, without the *Law*; so as that in this manner
 ‘ *Grace* was dispens’d under the *Promise*, and is so now chief-
 ‘ ly under the *New Testament*. *Joh. 1. 17. The Law was*
 ‘ *given by Moses, but Grace and Truth came by Jesus Christ.*

‘ 5 Q. What do you understand by the Word *Law*,
 ‘ when you say that *Israel* was under the *Law*?

‘ A. By the *Law* I understand with *Paul*, all that which
 ‘ is added to the *Promise*, and was propos’d to and laid upon
 ‘ *Israel*.

“ 6 Q. What do you comprehend under all these?

“ A. 1. The moral *Law*, or that of *Works*: a Draught
 “ whereof is set forth in the *Decalogue*, which tho it could
 “ not be propos’d that Men should be justified by it; yet
 “ being consider’d distinct and apart from the *Promise*, it serv’d
 “ for a *Mirror of Sin*, and to accuse, chiefly when these Senten-
 “ ces, the Man that doth these things shall live by them, and
 “ cursed is every one that abideth not in all things, &c. were
 “ added thereunto. 2. The *Law of Commandments* consisting
 “ in *Ordinances*, or a carnal Commandment, commonly
 “ call’d the *Ceremonial Law*. 3. Add to this the *Judicial*
 “ *Law*, and *Rites of Israel*, which related for the most
 “ part to the other foregoing *Laws*.

‘ 7 Q. In respect of which *Law* can *Israel* chiefly be said
 ‘ to have been under the *Law*?

‘ A. In respect of the *Law of Commandments* consisting
 ‘ in *Ordinances*, or of the carnal Commandment.

‘ 8 Q. Why would God impose this *Law* on *Israel*?

‘ A. It was added because of *Transgression*, *Gal. 3. 9.*

‘ 9 Q. What is the meaning of this?

“ A. 1. God would for *Israel*’s *Subbornness* and *Trans-*
 “ *gression* bring them under the *Yoke of the Law*, to visit
 “ them, that he might curb and restrain them.

“ 10 Q. And what more?

“ A. 2. That God also impos’d this *Law*, to make a
 “ remembrance of *Sin*, and to bring to mind the *Guilt* yet
 “ standing. *Heb. 10. 3. In those Sacrifices there is a remem-*
 “ *brance of Sin every Year.* For by the keeping of this *Law*
 “ they pass’d or wrote an *Hand-writing*, which in some
 “ measure was against them, *Col. 2. 14.*

‘ 11 Q. For what Causes did God introduce this Law?

‘ A. 3. That it might be a Schoolmaster to lead unto Christ. Gal. 3. 24. *The Law was our Schoolmaster to bring us unto Christ, that we might be justified by Faith.* And that Israel should as it were look upon, and contemplate in Shadows and Figures all that which should concern Christ and his Benefits, and that which concerns his Church. Col. 2. 17. *Which is a Shadow of things to come, but the Body is of Christ.*

‘ 12 Q. For what other Reasons besides these?

‘ A. 4. To oblige Believers, by means of this heavy Yoke, to long and thirst for the Messiah, who was to abolish and to put away not only the Yoke of Sin, but also that of the Law. See Act. 15. 10. *Now why tempt ye God, to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear?* Isa. 9. 3. *Thou hast broken the Yoke of his burden, and the Staff of his Shoulder, the Rod of his Oppressor, as in the day of Midian.* Zech. 9.

‘ 11. *As for me also, by the Blood of thy Covenant I have sent forth thy Prisoners out of the Pit wherein is no Water.* Isa.

‘ 61. 1. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the Meek, he hath sent me to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound. V. 2. To proclaim the acceptable year of the Lord, and the day of Vengeance of our God, to comfort all that mourn. V. 3. To appoint unto them that mourn in Zion, to give unto them Beauty for Ashes, the Oyl of Joy for mourning, the Garment of Praise for the Spirit of Heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorify’d.*

‘ 13 Q. What else do you call this second Oeconomy or Dispensation of God in his Church?

‘ A. The Dispensation of the *Old Testament.*

‘ 14 Q. Give a Description of the *Old Testament.*

‘ A. It is an unchangeable Will of the holy Trinity, to separate for a certain limited time the carnal Seed of Abraham for his own People, and to give them the Inheritance of Canaan, together with all the Privileges of Israel, as Pledges of the heavenly and spiritual good Things: which Testament was confirm’d by typical Blood, and so by the Death of Bulls and Goats.

15 Q.

15 Q. What manner of Covenant does God execute this Testament by, in reference to the Heirs thereof?

A. By the *Old Covenant*.

16 Q. Give a Description of it.

A. It is that Transaction of God with the Seed of Abraham, whereby he on his part promis'd all the Rights and Privileges, which he dispens'd to them, along with the Inheritance of Canaan, and the Fulness thereof; and demanded on the part of Israel, besides Faith and Conversion, a Subjection unto the Law of the carnal Commandment, and to the Chair of Moses, with threatening and commination of heavy Punishments to the Disobedient; which Conditions being agreed to by Israel, this made up the Contract of the Covenant. See Ezek 16. 8. Now when I passed by thee, and looked upon thee, behold, thy time was the time of Love, and I spread my Skirt over thee, and covered thy Nakedness: Yea I swear unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine. Lev. 26. Deut. 26. 17. Thou hast avouched the Lord this day to be thy God, to walk in his Ways, and to keep his Statutes and his Commandments and Judgments, and to hearken to his Voice. V. 18. And the Lord hath avouched thee this day to be his peculiar People, as he hath promised thee, and that thou shouldest keep all his Commandments.

17 Q. Who were the Heirs of the Old Testament, and Parties of the Old Covenant?

A. So far as the old Testament and Covenant was subordinate to the Testament and Covenant of Grace, and was coupled therewith, as it ran into and terminated in it, and so far as the Inheritance of the Old Testament was the Land of Canaan as a Pledg of better things, Believers only were the Heirs thereof, for they only possess'd Canaan for a Pledg of the Heavenly Inheritance. But since that Testament did promise outward good Things, and the Old Covenant exacted and demanded Obedience to several carnal Laws, which a carnal Israelite was likewise able to perform; therefore all the People of Israel were in some measure accounted as Heirs of the Old Testament, and Parties of the Covenant thereof, Gal. 4. 1. Deut. 5. 3. The Lord made not this Covenant with our Fathers, but with us, even with us, who are all of us here alive this day. Deut. 29. 10—15. Ye stand
this

this day all of you before the Lord your God : your Captains of your Tribes, your Elders, and your Officers, with all the Men of Israel. 11. Your little Ones, your Wives, and the Stranger that is in thy Camp, from the Hewer of thy Wood unto the Drawer of thy Water. 12. That thou shouldest enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day. 13. That he might establish thee to day for a People unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy Fathers, to Abraham, to Isaac, and to Jacob. 14. Neither with you only do I make this Covenant and this Oath. 15. But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.

18 Q. Who was the Mediator of the Old Testament?

A. Moses, Deut. 5. 3. I stood between the Lord and you at that time, to shew you the Word of the Lord, &c. Mal. 4. 4. Remember ye the Law of Moses my Servant, which I commanded unto him in Horeb to all Israel, with the Statutes and Judgments. Joh. 1. 17. The Law was given by Moses. Gal. 3. 19, 20. Wherefore then serveth the Law? it was added because of Transgressions, till the Seed should come to whom the Promise was made; and it was ordain'd by Angels in the Hand of a Mediator. Now a Mediator is not a Mediator of one; but God is one.

Of the Nature of the Ten Words.

19 Q. Where and at what time was the old Covenant begun to be set up?

A. On Sinai, in the Wilderness.

20 Q. Who spake on mount Sinai?

A. The Son of God, the Angel of the Covenant. Act. 7. 38. This is Moses that was in the Church of the Wilderness, with the Angel which spake to him in the Mount Sinai, and with our Fathers who receiv'd the lively Oracles to give unto us. Psa. 68. 7. O God, when thou wentest forth before thy People, when thou didst march thro the Wilderness, Selah. 8. The Earth shook, the Heavens also dropped at the Presence of God, even Sinai it self was mov'd at the Presence of God, the God of Israel; thou hast ascended on high, thou hast led Captivity Captive, thou hast receiv'd Gifts in men, yea for the rebellious

bellious also, that the Lord God might dwell among them. Compar'd with V. 18. See also *Heb.* 12. 26. Yet we must take it thus, that the Son of God spake in the Name of the adorable *Trinity*: others will, that the Father spake the first and second, and the *Son* the following Commandments.

21 Q. With what Company was he attended?

A. With many Thousands of Angels, *Deut.* 33. 2.

22 Q. To what end did they accompany the Son of God in the giving of the Law?

A. 1. For a Demonstration of the Majesty of the King of Heaven and Lawgiver. 2. To be Witnesses of the solemn Covenant-Transaction between God and *Israel*. 3. To be upon that account entitled to a certain *Domination or Rule* over *Israel*.

23 Q. Under what *Circumstances* did the Son of God speak from *Sinai*?

A. After a prerequisite or needful Preparation, and Purification of the People, and bounds set to the Mountain round about, lest any should approach to it; there follow'd dreadful Thundring and Lightnings, the sound of the Trumpet and the *Voice of Words*, which seiz'd the People with Consternation and Terrour, *Exod.* 20.

24 Q. What did these terrible *Circumstances* serve for?

A. To impose on the People an awful Dread of the great *Majesty of God*, and to deter them from offending him; and to make them apprehensive, that God intended to bring them now under a severer Discipline and Conduct.

25 Q. What did the Son of God pronounce?

A. First of all the ten Words or Commandments.

26 Q. Why does the Spirit of God call these Words the ten *Words*, *Deut.* 10. 4. and not rather the ten *Commandments*?

A. Because they contain not only *Precepts* and *Prohibitions*, but also *Promises*, altho they may with good right also be called the ten *Commandments*; *Exod.* 24. 12.

27 Q. How are they particularly call'd?

A. The *Law* of the Lord.

28 Q. What is the Signification of the word *Torah* or *Law*?

A. An Instruction or Pointing out of those things which we are to do or to leave undone, to attain a certain end.

See *Exod.* 24. 12. *The Lord said unto Moses, come up unto me*

me in the Mount, and be there; and I will give thee Tables of Stone, and a Law, and Commandments, which I have written, that thou mayest teach them.

29 Q. In what sense is the word *Law* taken in the Word of God?

A. 1. It is us'd for the *moral Law*, which proceeds from the Being of God; or else it implieth all those Duties that belong to the *Love of God*, and of our *Neighbour*.

30 Q. Is the Decalogue or ten Words the Law of the Lord in this respect?

A. Yes, For these *Commandments* contain those Duties, which if a Man doth, he shall live in them, *Ezek. 20*.

31 Q. Is the *Law of Works* contain'd in the ten Words?

A. Yes; In the *Precepts* and *Prohibitions*, consider'd apart from the *Promises of Grace*, and the *Ceremonial Part* of the fourth Commandment, there is contain'd an *Epitome* of the *Love of God* and our *Neighbour*, and therefore also of the *Law of Works*.

32 Q. But was this Law given to *Israel* for a *Law of Works*, that they might be justify'd thereby?

A. Many of the carnal *Israelites* have wrongfully consider'd the *Law* as such. *Rom. 9. 31, 32*. *Israel which follow'd after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it not by Faith, but as it were by the Works of the Law; for they stumbled at that stumbling Stone. Rom. 10. 3. They being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. But the intent of God in the giving of the Law was quite otherwise, as the gracious Promises added thereunto make it out very plain.*

33 Q. To what *Purposes* did God set forth unto *Israel* this *Law*?

A. To ground upon these Words his *Covenant of Grace*.

Exod. 24. 7, 8. Moses took the Blood and sprinkl'd it on the People, and said, behold the Blood of the Covenant, which the Lord hath made with you concerning all these Words.

34 Q. Which way could that *Law* be subservient thereunto?

A. 1. In this *Law* those that were not yet brought in to the *Covenant of Grace*, had a sight of their *Sins*,
their

' their State of Condemnation, and Impotence, which was
 ' to serve for this end, to produce a Sense of it, and to
 ' make them look out for Righteousness in the Son of God,
 ' and by him to enter with God into the Covenant of
 ' Grace. 2. In this Law Believers beheld what kind
 ' of Obedience the Messiah was to bring in for them, which
 ' afforded them matter of Faith and Thankfulness. 3. By
 ' this Law they learn'd and saw the Pattern of the Image
 ' of God, after which they were to be renew'd, and the
 ' Duties of Gratitude, according to which they were to
 ' walk before God, as those that were concern'd and in-
 ' terested in this Covenant. So we conclude, that
 ' the Law is given unto Faith, Conversion, and Sanctifica-
 ' tion.

" 35 Q. What things else doth the holy Scripture call
 " the *Law of the Lord*?

" A. The whole and intire Doctrine of Grace, and the
 " things pointed out which a Sinner is to believe unto Sal-
 " vation and to practise, are also called so. See *Psa. 25.*
 " 8. *Psa. 19. 7. The Law of the Lord is perfect, converting*
 " *the Soul. Isa. 2. 3. Out of Zion shall go forth the Law,*
 " *and the word of the Lord from Jerusalem.*

" 36 Q. Are the ten Words in this Signification also
 " the *Law of the Lord*?

" A. Yes; for the *Law of Faith* is also compris'd in the
 " ten Words: 1. Because Jehovah will be own'd and
 " acknowledg'd as *the God of Israel*, that is, he requir'd
 " that they should seek all their Righteousness and Salva-
 " tion by Faith only in him. 2. And he prescribeth a Rule,
 " according to which the Sinner is to walk in *well pleasing*
 " *unto God*; yet *without Faith* it is impossible to please
 " God, *Heb. 11. 6.*

" 37 Q. Do the ten Words also belong to the *Ceremoni-*
 " *al Law*?

" A. There is something that is *Ceremonial* in the 4th
 " Commandment, but the Foundation and Contents of
 " the ten Words do not belong to the *Law of the carnal*
 " *Commandment*, for that was *liable to change*, but the *Law*
 " *of Love is unchangeable*, and proceeds from the Nature of
 " God, which the *Law consisting in Ordinances* doth not.

“ 38 Q. Yet since you do find in the ten Words some-
 “ thing that is ceremonial, in the fourth Commandment;
 “ what Thoughts doth it afford you?

“ A. I do perceive in the first Institution of the Law on
 “ Sinai, that God intended to bring *Israel* not only un-
 “ der the Covenant of Grace, but also under the old
 “ Covenant, and that from that time the Covenant of
 “ Grace and the old Covenant are reduced into one: So as
 “ that none could since that time be a Partaker of the
 “ Covenant of Grace, unless he were also brought under
 “ the Law of the old Covenant; and that God would
 “ not only put them under the Law of Love, but also un-
 “ der the Law of Ceremonies.

“ 39 Q. You said just now that God did by these words
 “ make the Covenant with *Israel*; tell us then whether
 “ there be contained any thing more in the ten Words than
 “ a mere giving of the Law?

“ A. Yes indeed, for they contain also Promises and
 “ Threats: So as that in the ten Words there is a Proposal
 “ of the Covenant of God on his part, to wit, the Pro-
 “ mises and the Demand of the Covenant; which Demand,
 “ when *Israel* gave Consent to it, made up and became a
 “ Covenant-Transaction between God and the People. See
 “ *Exod.* 24. 7, 8. *Exod.* 34. 27. *The Lord said unto*
 “ *Moses, Write thou these words; for after the Tenor of*
 “ *these words I have made a Covenant with thee, and with*
 “ *Israel.* *Deut.* 5. 2. *The Lord our God made a Covenant*
 “ *with us in Horeb.* *Deut.* 9. 9 — 11.

“ 40 Q. What kind of Covenant was this?

“ A. The Covenant of Grace, yet somewhat suited to
 “ the legal and old Dispensation.

“ 41 Q. But was it not the Covenant of Works?

“ A. No, for the Law of Works, tho it be contained
 “ in the ten Words, yet it is not given that *Israel* should
 “ pass into the Covenant of Works, but to make them
 “ pass and enter into the Covenant of Grace, or to re-
 “ new it solemnly with those that were already entred
 “ into it.

“ 42 Q. Was it not a National Covenant?

“ A. Yes it was, that is, God did make and enter into
 “ a Covenant of Grace in particular with the Jewish
 “ Nation.

their State of Condemnation, and Impotence, which was to serve for this end, to produce a Sense of it, and to make them look out for Righteousness in the Son of God, and by him to enter with God into the Covenant of Grace. 2. In this Law Believers beheld what kind of Obedience the Messiah was to bring in for them, which afforded them matter of Faith and Thankfulness. 3. By this Law they learn'd and saw the Pattern of the Image of God, after which they were to be renew'd, and the Duties of Gratitude, according to which they were to walk before God, as those that were concern'd and interested in this Covenant. So we conclude, that the Law is given unto Faith, Conversion, and Sanctification.

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“ 37 Q. Do the ten Words also belong to the *Ceremonial Law*?

“ A. There is something that is Ceremonial in the 4th Commandment, but the Foundation and Contents of the ten Words do not belong to the *Law of the carnal Commandment*, for that was liable to change, but the *Law of Love is unchangeable, and proceeds from the Nature of God, which the Law consisting in Ordinances doth not.*

“ 38 Q.

“ 38 Q. Yet since you do find in the ten Words something that is ceremonial, in the fourth Commandment; what Thoughts doth it afford you?

“ A. I do perceive in the first Institution of the Law on *Sinai*, that God intended to bring *Israel* not only under the Covenant of Grace, but also under the old Covenant, and that from that time the Covenant of Grace and the old Covenant are reduced into one: So as that none could since that time be a Partaker of the Covenant of Grace, unless he were also brought under the Law of the old Covenant; and that God would not only put them under the Law of Love, but also under the Law of Ceremonies.

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“ 40 Q. What kind of Covenant was this?

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“ 42 Q. Was it not a National Covenant?

“ A. Yes it was, that is, God did make and enter into a Covenant of Grace in particular with the Jewish Nation.

" Nation. Psal. 147. 19, 20. He sheweth his Word unto
 " Jacob, his Statutes and his Judgments unto Israel. He
 " hath not dealt so with any Nation, and as for his Judg-
 " ments they have not known them.

" 43 Q. But was it not a national Covenant, which was
 " neither a Covenant of Grace, nor of Works ?

" A. No, for such a Covenant the Word of God doth
 " not own. Rom. 11. 6. If by Grace, then it is no more
 " of Works, otherwise Grace is no more Grace : but if it be
 " of Works, then it is no more Grace, otherwise Work is no
 " more Work.

" 44 Q. But might it not be considered as a Covenant
 " which God made with that Nation one by one, or an
 " external Covenant to which all the Israelites did be-
 " long ?

" A. No, for then would this Covenant only have had
 " outward Promises, which is inconsistent : For when the
 " Lord saith, *I am thy God*, and promiseth his Mercy to
 " Thousands, this is more than something that is common
 " to Believers and Unbelievers.

" Note, It is true, that this Covenant was set forth with
 " externals, particularly when all those Laws of the
 " carnal Commandment were added to it, and it was
 " strengthened with earthly Promises, in which respect
 " even the Unregenerate themselves might be look'd upon
 " as belonging to the Covenant of God : But properly,
 " and in its Nature was this Covenant of the ten Words spi-
 " ritual, and had its relation to Believers in Israel. In the
 " same manner as under the New Testament, the Cove-
 " nant of God is proposed to all, and received by all
 " Professors, yet it doth properly only belong to Believers.
 " Psal. 25. 14. *The Secret of the Lord is with them that fear*
 " *him, and he will shew them his Covenant.* See Deut. 7.
 " 6, 9, 12. *Thou art a holy People unto the Lord thy God ;*
 " *the Lord hath chosen thee to be a special People unto him-*
 " *self, above all People that are upon the face of the Earth.*
 " *Know therefore that the Lord thy God, he is a God, the*
 " *faithful God, which keepeth Covenant and Mercy with*
 " *them that love him and keep his Commandments to a thou-*
 " *sand Generations. Wherefore it shall come to pass, if ye*
 " *hearken to these Judgments, and keep and do them ; that*
 " the

" the Lord thy God shall keep unto thee the Covenant and the
 " Mercy which he swore unto thy Fathers. Psal. 50. 15. Unto
 " the wicked God saith, What hast thou to do to declare my
 " Statutes, or that thou shouldst take my Covenant in thy
 " Mouth? Therefore saith Paul, Rom. 9. 7, 8, 9. Nei-
 " ther because they are the Seed of Abraham, are they all
 " Children; but in Isaac shall thy Seed be called. That is,
 " they which are the Children of the Flesh, these are not
 " the Children of God; but the Children of the Promise
 " are counted for the Seed. For this is the word of Pro-
 " mise, At this time will I come, and Sarah shall have a
 " Son.

" 45 Q. What further Objection do you make against
 " this outward Covenant?

" A. To pass by other reasons, I ask, whether this was
 " not the Covenant, whereby and in which the Israelites
 " did seek their Salvation?

" 46 Q. If this were granted (as indeed it must) what
 " would you say then?

" A. Then I say, that this Covenant could not be an
 " external Covenant only. For Believers do not obtain
 " their Salvation in or by a Covenant, that is external and
 " common to Believers and Hypocrites.

" 47 Q. And doth it not again appear by this, what
 " kind of Covenant this is?

" A. Yes, the Covenant of Grace: For Salvation is not
 " to be obtained by any other Covenant. Rom. 11. 6. If
 " by Grace, then it is no more of Works, &c. Eph. 2. 8.
 " By Grace are ye saved thro Faith, and that not of your
 " selves, it is the gift of God.

" 48 Q. Objection. But doth not this confound Grace
 " and the Law?

" A. No, the Law remaineth the Law, and Grace re-
 " maineth Grace. There is in the ten Words a Form of
 " the Law of Works. But the adjoining Circumstances,
 " and the Promises together, with the whole Transaction
 " of God with Israel, make it appear for what End the
 " Law is given, not to establish a Covenant of Works,
 " but to establish a Covenant of Grace, and to renew it
 " with that People.

“ 49 Q. 2 Obj. But *John* seemeth to deny that the Co-
 “ venant of Grace with *Israel* was made by the Ministration
 “ of *Moses*, saying, *The Law was given by Moses, but*
 “ *Grace and Truth came by Jesus Christ*, Joh. 1. 17.

“ A. 1. By the word *Law* is not only understood the
 “ ten Words, but in particular the *Law of Commandments*
 “ consisting in *Ordinances*. 2. *Law* and *Grace* are not op-
 “ posed by *John* directly one to the other; but the Mini-
 “ stration of *Grace* with the *Law* of Ceremonies added
 “ thereunto, as it came from *Moses*, is opposed to the
 “ Ministration of mere *Grace* without the *Law*, as it is the
 “ Ministration of the *New Testament*.

“ 50 Q. 3 Obj. But *Paul* calleth the *Law* and the Mi-
 “ nistration of *Moses*, a Ministration of *Condemnation*,
 “ 2 Cor. 3. 9.

“ A. 1. Then he taketh the *Law* apart by it self, dis-
 “ tinct from the Promises of *Grace*. 2. And he under-
 “ standeth by the *Law*, the whole Ministration of *Moses*,
 “ which also served to bring into remembrance, and to
 “ set forth the Curse. 3. *Paul* doth only speak in that
 “ place (2 Cor. 3.) by way of comparison with the Mi-
 “ nistration of the *New Testament*, in which the Dispen-
 “ sation of the Covenant of *Grace* is more spiritual,
 “ more glorious, and more like the Gospel, than it was
 “ under the Ministration of *Moses*.

“ 51 Q. 4 Obj. The Covenant made upon *Sinai* was
 “ broken, Jer. 31. 32. yet the Covenant of *Grace* cannot
 “ be broken. Isa. 54. 10. *The Mountains shall depart, and*
 “ *the Hills be removed, but my Kindness shall not depart*
 “ *from thee, neither shall the Covenant of my Peace be removed*
 “ *saith the Lord that hath Mercy on thee.*

“ A. In that place, Isa. 54. mention is made of the
 “ Stedfastness of the Covenant and Testament of *God* on
 “ his part: But Jer. 31. *God* hath an eye to that Cove-
 “ nant, which the whole People of *Israel* had given on their
 “ part to the Covenant of *God*, saying, *All that which the*
 “ *Lord hath spoken we will do*; which they transgressed pre-
 “ sently after, by the Sin of the golden Calf.

“ 52 Q. 5 Obj. But if in case the Covenant of *Grace*
 “ were contained in the ten Words, then there ought to be
 “ also contained in it such Promises as properly belong

" to the Covenant of Grace ; as for instance, *I will write my Law in your Heart, I will cause you to walk in my Statutes, &c. Ezek. 36. 27.*

" A. 1. The Promises lie involved in the ten Words. As take it thus : (1.) When Jehovah saith, *I am the Lord your God. See Psal. 33. 12. Blessed is the Nation whose God is the Lord, and the People whom he hath chosen for his own Inheritance. Mat. 22. 31, 32.* (2.) When he promiseth Mercy to Thousands. (3.) When he giveth the Sabbath for a Sign, that he did sanctify them. *Ezek. 20. 12. I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctifies them. Lev. 20. 7, 8, &c.*

" 53 Q. What have you more to add to this ?

" A. 2. That whenever God entreth into a Covenant of Grace with a Person or People, these Promises are not always so expressly mention'd. For instance, God made his Covenant of Grace with Adam, with Noah, with Abraham and others. But these Promises are not always literally exprest. Besides this, the Promises (*Jer. 31. and Ezek. 36.*) belong to the days of the New Testament.

" 54 Q. But why did you say just now, That by the ten Words the Covenant of Grace with Israel, yet somewhat suited to the legal and old Dispensation ?

" A. Because there is a great difference between the Proposal and Ministration of the Covenant of Grace upon Sinai, and the Ministration of the same under the Promise, and a greater yet between either of them and that under the Gospel. For altho the Covenant of Grace was made and establish'd upon Sinai, yet it was done with a great deal of legal Circumstances, which did not relish so much of Grace ; as there was that terrible manner of Declaration with Thunder and Tempest, and that the People were to stand afar off, &c. to which Paul doth oppose the whole Ministration of the New Covenant, *Heb. 12. 18—24.* quoted before.

" 55 Q. But if God hath proposed to Israel in the ten Words the Covenant of Grace, which way doth it come to pass that the Scripture maketh mention, that God

“ made and erected with them the old Covenant, and
 “ that the *old Covenant and Testament was from Sinai* ?

“ *A.* There were other things pronounced by the Angel
 “ of the Covenant upon *Sinai*, besides the ten Words (for
 “ the *judicial Law of Israel*, and the *Law of the carnal*
 “ *Commandment were also given upon Sinai*) both before
 “ and after the Sin of the golden Calf. And I have men-
 “ tioned already, that even in the ten Words there are
 “ contained some things which belong to this *old Testa-*
 “ *ment and Covenant* ; as 1. *That ceremonial part of the*
 “ *fourth Commandment.* 3. *The Promises of a prosperous*
 “ *Life in Canaan*, in the fifth Commandment, &c. For
 “ as much then as the *essential part of the Covenant of*
 “ *Grace* is contained in the ten Words, it is not the old
 “ Covenant, nor can it wax old. But so far forth as it
 “ was suited and appropriated to the state of *Israel* under
 “ the old Testament, and so far as all those other Laws
 “ were added to it, it was the old Covenant, which was
 “ one time to wax old and vanish away.

“ 56 Q. At what time did *Israel* enter into the old Co-
 “ venant ?

“ *A.* At that time when God added, over and above
 “ the *Law of Faith and Conversion*, all those further Laws,
 “ and imposed them upon them ; and the People by their
 “ Consent came under the Obligation of the Covenant.
 “ Which Laws if they did observe, they should obtain the
 “ Inheritance of the old Testament, to wit, the Land of
 “ *Canaan*, and all the Privileges of *Israel*.

“ 57 Q. Was not this Covenant dedicated and ratified
 “ with Blood ?

“ *A.* Yes. *Exod. 24. 8. Moses took the Blood and*
 “ *sprinkled it on the People, and said, behold the Blood of*
 “ *the Covenant, which the Lord hath made with you, con-*
 “ *cerning all these words.*

“ 58 Q. What did that Blood refer to ?

“ *A.* To the Blood of Christ, whereby the New Testa-
 “ ment was to be at last ratified. *Luke 22. 10. This Cup*
 “ *is the New Testament in my Blood, which is shed for you.*
 “ *Heb. 9. 15—18. He is the Mediator of the New Tes-*
 “ *tament, that by the means of Death for the Redemption of*
 “ *the Transgressions that were under the first Testament, they*
 “ *which*

“ which are called might receive the Promise of eternal In-
 “ heritance. For where a Testament is, there must also of
 “ necessity be the Death of the Testator. For a Testament is
 “ of force after Men are dead ; otherwise it is of no Strength
 “ at all, whilst the Testator liveth. Whereupon neither the
 “ first Testament was dedicated without Blood.

Of the breaking of the Covenant, and the Yoke imposed
 upon Israel.

“ 59 Q. Did Israel keep the Covenant of God ?

“ A. No, but they broke it shamefully by the Sin of the
 “ golden Calf, *Exod. 32. Jer. 31. 32.* The Covenant that
 “ I made with their Fathers in the day when I took them by
 “ the hand to lead them out of the Land of Egypt, they
 “ brake.

“ 60 Q. What was done next ?

“ A. Moses was commanded to descend ; who, perceiv-
 “ ing the Transgression of Israel, did for a sign of the
 “ breaking the Covenant, and because of his holy Zeal,
 “ break to pieces the two Tables of Stone.

“ 61 Q. By what means was this Idolatry punish'd ?

“ A. 1. *Moses* caused Israel to drink the Dust of the
 “ Calf ground to Powder, for a reproach of their Sin,
 “ and a sign of the Curse that was to come upon them.
 “ 2. This Idolatry was atoned by the Death of 3000 of
 “ the People, *Exod. 32. 26, 27.* 3. God refused to go
 “ up with the People, or to send along the Angel of the
 “ Covenant, and is scarcely intreated to let *Moses* see his
 “ back-parts. 4. God also much increased the Yoke of
 “ Ceremonies since that time. *Heb. 8. 9. I regarded them*
 “ not.

“ 62 Q. What did this heavy Yoke consist in ?

“ A. 1. In separating all Israel from the Priesthood, and
 “ in continuing it to the Tribe of *Levi* ; so that the Peo-
 “ ple, as unclean, were to stand afar off ; the Priests only
 “ having liberty of access to God : nor were these to make
 “ an Approach alike, or be at an equal distance ; but only
 “ the High Priest was allowed to enter once a year into the
 “ Holy of Holies.

" 63 Q. In what things more ?

" A. 2. In those manifold Laws concerning Garments, Meats and Drinks. Col. 2. 21. *Touch not, tast not, handle not.* 3. In this perpetual upbraiding of Sin, by all these several ways, after Pollutions, and by their Purifications ; as also by their Sacrifices, so often to be repeated, Heb. 10. 3. 4. In all those Threats and Comminations of a Curse of Death and Excommunication, or rooting out from among the People, which happened even upon small Transgressions of the Law of Moses : whence also proceeded the fear of Death. Heb. 2. 15. *Christ has delivered them, who thro fear of Death were all their Life-time subject to Bondage.* 5. In the subjection to the Gods so called, as unto Tutors and Governors, who might govern and rule *Israel* according to their own Will and Pleasure, provided they did not act directly contrary to the Law. See Deut. 17. Gal. 4. 2, 3. cited before. Mat. 23. 2, 3. *The Scribes and Pharisees sit in Moses's Seat ; all therefore whatsoever they bid you, observe and do.*

Of the complete Quantity or Number of Holy Things.

" 64 Q. How many parts may the Contents of the ceremonial Law be reduced to ?

" A. To four, to wit, the Laws that concern, 1. The holy Persons. 2. Things. 3. Places. And 4. Times.

" 65 Q. Which were the holy Persons ?

" A. *The High Priest, the lesser Priests, the Levites, Nazarites and Prophets.*

" 66 Q. Which were the holy Things ?

" A. Offerings, first Fruits, and Tenth.

" 67 Q. Which were the holy Places ?

" A. *The Land of Canaan, Jerusalem, the Tabernacle, and afterwards the Temple, in which the most inward place was called the Holy of Holies.*

" 68 Q. Which were the Times ?

" A. *The Sabbath, the Sabbath-year, the year of Jubilee, the yearly great Feasts, to wit, the Passover, Pentecost, the Feast of Tabernacles, together with the Feast of Trumpets, the new Moon, and the great day of Atonement.*

“ 69 Q. Did not all these things import a higher signification ?

“ A. Yes. Col. 2. 17. *Which are a shadow of things to come, but the Body is of Christ.* For by this, Israel was guided and led to Christ, and to spiritual Benefits, which he was to confer upon his Church. Heb. 10. 1. *For the Law having a shadow of good things to come, and not the very Image of the things.*

“ 70 Q. Was this old Covenant and this Law to be of a standing Duration ?

“ A. No, for this Covenant was not faultless, Heb. 8. 7. and these Laws were poor and beggarly Principles, shadows of better things, and therefore only imposed until the time of Reformation ; at which time they were to give way, and to be abolish'd. Heb. 8. 13. *In that he saith a new Covenant, he has made the first old : now that which decayeth and waxeth old, is ready to vanish away.* Heb. 9. 10. *Which stood only in Meats and Drinks, and divers Washings and carnal Ordinances imposed on them until the time of Reformation.*

Occurrences in the Wilderiness.

“ 71 Q. Did God presently after the Transaction with Israel upon and about Sinai, bring them to the possession of the Land of Canaan ?

“ A. No ; but he led them about in the Wilderiness for the space of 40 years, where we meet with several Occurrences describ'd in the Writings of Moses, particularly in the fourth Book.

“ 72 Q. Sum up the principal Occurrences.

“ A. 1. The Murmurings of Israel in the Wilderiness of Paran, and what happened thereon, Numb. 11. 1—15. 2. The ordaining of 70 Elders, Numb. 11. 16. 3. The Murmurings of Aaron and Miriam against Moses ; and Moses justifying himself, chap. 12. 4. The sending out of twelve Spies to Canaan, their Return and Report, and what happened thereupon, chap. 13. 5. Further Murmurings of the People, the Consequence and Punishment thereof, chap. 14. 6. The Rebellion of *Cochab, Dathan* and *Abiram* against *Moses* and *Aaron*, and
“ the

“ the Punishment of them and their Party, *chap. 15.*
 “ 7. Aaron’s Confirmation in his Office by the budding of
 “ his Rod, *chap. 16.* 8. Murmurings of *Israel* for Wa-
 “ ter, and how God gave them Drink out of the Rock,
 “ *chap. 22.* 9. The Death of *Aaron*, *Numb. 20. 28.*
 “ 10. The People because of their Murmurings punish’d
 “ with fiery Serpents, and cured by the brazen Serpent,
 “ *ch. 21.* 11. Battel of *Israel* with *Sihon* King of the *Amo-*
 “ *rites*, and *Og* King of *Bashan*, and Victory over them. 12.
 “ The Transaction of *Balak* with *Balaam*, God’s dealing with
 “ *Balaam*, *Balaam’s* Prophecies, *chap. 22. 24.* 13. Whore-
 “ dom of *Israel* with the Daughters of the *Moabites*, and
 “ their Idolatry; the Punishment thereof, *chap. 25.* 14. The
 “ numbring of the *Israelites*, *chap. 26.* 15. The request
 “ of the Daughters of *Zelophehad* granted, *chap. 27.*
 “ 16. The Succession of *Joshua* to *Moses*. 17. Victory
 “ over the *Midianites*, and Laws concerning the Division of
 “ the Spoil, *chap. 31.* 18. *Reuben*, *Gad*, and half the
 “ Tribe of *Manasseh* obtain an Inheritance on this side of
 “ *Jordan*, *chap. 22.* 19. The Summary of the 42 En-
 “ campments of *Israel*, and a Command to root out the
 “ *Canaanites*, *chap. 33.* 20. A Description of the Borders
 “ of *Canaan*, and the Names of those that should divide
 “ it, *chap. 34.* 21. A Command to the Daughters of
 “ *Zelophehad*, to marry in their paternal Tribe, *chap.*
 “ 36.

73 Q. What did God do further to the *Israelites*?

“ A. 1. After all those that were come forth out of
 “ *Egypt*, and had been present at the first making of the
 “ Covenant in *Horeb*, were dead, except *Joshua* and *Caleb*,
 “ God repeated and renewed his Covenant in the Plains of
 “ *Moab*, as is to be seen in the fifth Book of *Moses*, and
 “ particularly *chap. 29, 30.* 2. Upon this *Moses* foretold
 “ his own Death, ordained and confirmed *Joshua* his Suc-
 “ cessor, *chap. 31.* 3. And delivered the Book of the
 “ Law unto the Priests and Elders. 4. Upon this he pro-
 “ nounced, at the Command of God, that most excellent
 “ Song, *chap. 32.*

74 Q. What are the Contents of this Song?

“ A. It sets forth and justifieth the ways of God con-
 “ cerning *Israel*, as well corporeal *Israel* under the Old,
 “ as

“ as spiritual *Israel* under the New Testament, until the
“ end of the World.

“ 75 Q. What was the last thing that *Moses* pro-
“ nounced ?

“ A. The Blessing concerning *Israel*, Deut. 33. which hath
“ also an Allegory to the *Israel* of the New Testament.
“ See Rev. 7.

“ 76 Q. What happened upon this ?

“ A. *Moses* died on Mount *Nebo*, after he had from
“ thence viewed the Land of *Canaan*, and was buried by
“ God himself.

“ 77 Q. Who brought *Israel* into the full Possession of
“ the Inheritance of the Old Testament ?

“ A. *Joshua*, who was a Type of *Jesus*, Heb. 4. for he
“ brought them into *Canaan* : the taking of the Land of
“ *Canaan*, and the Distribution of it, is at large described
“ in the Book of *Joshua*.

“ 78 Q. How were the *Israelites* to consider and use the
“ Land of *Canaan* ?

“ A. They were to use it as a Pledg of the heavenly and
“ spiritual Inheritance, and of the Inheritance of the World
“ which the Church was to enjoy under the New Testa-
“ ment ; and they were to look upon this Land as *Emanuel*'s
“ Land, in which He was to walk once, and it was their
“ Duty by Faith to expect the Messiah in this Land.

Of the Signs of the times until the Messiah.

“ 79 Q. Did not God give unto *Israel* Signs of the times,
“ according to which they were to look out for the Mes-
“ siah ?

“ A. Yes ; for else the Lord *Jesus* would not have had
“ reason to reprove the Jews of his time, that they had
“ been negligent in discerning the same. Mat. 16. 3. O ye
“ Hypocrites, ye can discern the face of the Sky, but can ye not
“ discern the signs of the times ?

“ 80 Q. How many Signs of the times were to be ob-
“ served until the coming of Christ ?

“ A. They may be reduced to the number of Six, as
“ they are set forth in order, Deut. 30. 1 — 6. And it
“ shall come to pass when all these things are come upon thee,
“ the

“ the Blessing and the Curse which I have set before thee
 “ and thou shalt call them to mind among all the Nations whi-
 “ ther the Lord thy God hath driven thee : And shalt return
 “ unto the Lord thy God, and shalt obey his Voice, according to
 “ all that I command thee this day, thou and thy Children,
 “ with all thine Heart, and with all thy Soul : That then the
 “ Lord thy God will turn thy Captivity, and have Compassion
 “ upon thee, and will return and gather thee from all the Na-
 “ tions whither the Lord thy God hath scattered thee. If any
 “ of thine be driven out unto the utmost part of the Earth,
 “ from thence will the Lord thy God gather thee, and from
 “ thence will he fetch thee. And the Lord thy God will bring
 “ thee into the Land which thy Fathers possessed, and thou
 “ shalt possess it, and he will do thee good, and multiply thee
 “ above thy Fathers. And the Lord thy God will circumcise
 “ thine Heart, and the Heart of thy Seed, to love the Lord
 “ thy God with all thine Heart, and with all thy Soul, that thou
 “ mayst live ?

“ 81 Q. Which is the first Sign or Period of time ?

“ A. It is set forth under the name of *Blessing*, it com-
 “ eth in at their Entry into *Canaan*, and endeth with the
 “ Death of *Solomon*.

“ 82 Q. Which is the second Sign or Period of time ?

“ A. Upon the Blessing, the Curse ensued ; it begun
 “ with the defection of *Jeroboam* the First, and ended
 “ with the Captivity of the ten Tribes in *Assyria*, and of
 “ *Judah* in *Babylon*.

“ 83 Q. What is the third ?

“ A. The Conversion of that People among the Nati-
 “ ons where they were dispers'd.

“ 84 Q. Which is the fourth ?

“ A. The gathering together of *Judah*, and a great
 “ part of *Israel*, from among the Nations where they
 “ were dispersed.

“ 85 Q. Which is the fifth ?

“ A. The Mercy of God toward the People in *Canaan*,
 “ after their return from Captivity.

“ 86 Q. Which is the sixth Sign, or the sixth Period
 “ of time ?

“ A. Their being multiplied above their Fathers, which
 “ extended it self from about the last Age, or hundred
 “ years

" years before Christ, until his appearing in the
" Flesh.

" 87 Q. How went it with *Israel* during the first Period
" of time?

" A. They were at first under the Judges, then under
" some Kings before the Defection.

" 88 Q. How many Judges of *Israel* were there?

" A. Fourteen. 1. *Othniel*. 2. *Ehud*. 3. *Shamgar*.
" 4. *Deborah* and *Barak*. 5. *Gideon*. 6. *Thola*. 7. *Jair*.
" 8. *Jephtha*. 9. *Ebsan*. 10. *Elon*. 11. *Abdon*. 12.
" *Sampson*. 13. *Eli*. 14. *Samuel*. Concerning whose
" Deeds and the Things that happened, the History of
" the Bible may be consulted.

" 89 Q. How many Kings did reign in *Israel* before the
" Separation of the Tribes?

" A. Three; *Saul*, *David* and *Solomon*, in whose Reign
" the Building of the Temple is remarkable.

" 90 Q. What things happened during the second Pe-
" riod of time?

" A. During the Reign of *Rehoboam* the Kingdom was
" rent asunder, and ten Tribes fell off from the two o-
" ther, to wit, *Judah* and *Benjamin*, which kept close to
" *Rehoboam*.

" 91 Q. Who were the Kings of *Israel*, or of the ten
" Tribes?

" A. *Jeroboam* the first, by whom the Separation was
" contrived. 2. *Nadab*. 3. *Baasha*. 4. *Elah*. 5. *Zim-
" ri*. 6. *Omri*. 7. *Ahab*, in whose time *Elias* and *Eli-
" sha* lived, and against whom they prophesied. 8. *Aha-
" ziah*. 9. *Joram*. 10. *Jehu*. 11. *Joachaz*. 12. *Joas*.
" 13. *Jeroboam* the second. 14. *Zechariah*. 15. *Shallum*.
" 16. *Menahim*. 17. *Pekajah*. 18. *Pekah*. 19. *Hoseah*,
" in whose time the ten Tribes were carried Captive by
" *Salmanassar* into *Assyria*.

" 92 Q. Number the Kings of *Judah* since the Separati-
" on until the *Babylonian* Captivity.

" A. 1. *Rehoboam*. 2. *Abiam*. 3. *Asa*. 4. *Jehosa-
" phat*. 5. *Joram*. 6. *Ahaziah*. 7. *Athalia*. 8. *Joas*.
" 9. *Amaziah*. 10. *Azariah*. 11. *Jotham*. 12. *Achaz*.
" 13. *Hezekiah*. 14. *Manasseh*. 15. *Amon*. 16. *Jo-
" siah*. 17. *Joachaz*. 18. *Jehoiakim*. 19. *Jechoniah*.

" 20.

" 20. *Zedekiah*, under whom the Jews were carried away
 " Captive into *Babylon* by *Nebuchadnezzar*.

" 93 Q. What is remarkable during the third Period of
 " time?

" A. The abode of *Israel* and *Judah* in their Captivity,
 " and their Conversion there.

" 94 Q. How long did *Judah* continue in *Babylon*?

" A. 70 Years. *Jer.* 25. 2. *This whole Land shall be a*
 " *Desolation and an Astonishment, and these Nations shall*
 " *serve the King of Babylon seventy years.*

" 95 Q. What happened next?

" A. The fourth Period of time taking in the Return of
 " *Judah* and *Israel* into their Land, *Deut.* 30. 3, 4, 5. quo-
 " ted before. *Lev.* 26. 9. *I will have respect unto you, and*
 " *make you fruitful, and multiply you, and establish my*
 " *Covenant with you.* *Jer.* 30. 10. *Fear thou not, O my*
 " *Servant Jacob, saith the Lord, neither be dismayed O Israel,*
 " *for so I will save thee from afar, and thy Seed from the*
 " *Land of their Captivity; and Jacob shall return, and*
 " *shall be in Rest and Quiet, and none shall make him*
 " *afraid.*

" 96 Q. Who gave liberty to the Jews to go out of
 " *Babylon*?

" A. *Cores* or *Cyrus*, the first King of the *Persian Mo-*
 " *narchy.* *Isa.* 45. 1—4. *Thus saith the Lord to his*
 " *Anointed to Cyrus, whose right Hand I have holden, to sub-*
 " *due Nations before him, that thou mayest know, that I the*
 " *Lord which call thee by thy Name, am the God of Israel.*
 " *For Jacob my Servant's sake, and Israel mine Elest, I have*
 " *called thee by thy Name, I have surnamed thee, tho thou*
 " *hast not known me.* See also *Jer.* 25. 12. and 29. 10.
 " which was fulfilled, when *Cyrus* made a Proclamation,
 " whereby he gave Liberty to all the Jews to go up to their
 " Country, and to rebuild the Temple, *Ezra* 1. 2—4.
 " But afterwards was the Building of the Temple often
 " hindered, until the time that it was vigorously resumed
 " in the second year of King *Darius Nothus*, and finished
 " in the sixth year of the same *Darius*, *Ezra* 6. and thus
 " was the Worship and the Priesthood restored.

“ 97 Q. Under whose Conduct did the rebuilding of the Temple, and the Restauration of the People in particular proceed?

“ A. The rebuilding of the Temple under the Conduct of *Ezra* the Scribe, *Joshua* the High Priest, *Zerubbabel* the Prince; and the rebuilding of the City, under *Nehemiah* the Cupbearer to King *Artaxerxes*, or *Artaxerxes Mnemon*, who obtained of that King the rebuilding of the Walls and Gates of *Jerusalem*, which he also performed, and restored the Commonwealth of *Israel*.

“ 98 Q. How went it with the ten Tribes carried Captive to *Assyria*, and other Countries?

“ A. Many of them returned with the Jews into their Country, others melted away in the midst of the Gentiles, who forsook their Worship, and assumed that of the Heathen; others remained in those Countries where they were dispersed, and kept close to the Worship of their Fathers; *Those were the Men of Israel out of all Generations under Heaven*, Acts 2.

“ 99 Q. How did God deal with those that returned from *Babylon* and *Assyria*?

“ A. He frequently magnified his Mercies towards them, as the fifth Sign of the time made out: to which also belonged the Restauration of the Temple, Worship, City and Commonwealth; which he also preserved to them afterwards, tho they were also sometimes chastis'd under the Tyranny of several strange Kings.

“ 100 Q. Under whose Government were the Jews after their return into their Country?

“ A. First under Princes and High Priests, after that under the *Hasmonean* Princes, who were at the same time also High Priests; and lastly under the *Edomitish* King, to wit, *Herod* and his Successors.

“ 101 Q. Who were the High Priests after the *Babylonian* Captivity, until the mixture of the Princely Power and Priesthood?

“ A. These following. 1. *Joshua*. 2. *Joachim*. 3. *Eliashib*. 4. *Josehdab*. 5. *Jonathan*. 6. *Jaddu* or *Jaddua*. 7. *Onias* the first. 8. *Simeon*, surnamed the Just. 9. *Eleasar*. 10. *Manassès*. 11. *Onias* the second. 12. *Simeon* the second. 13. *Onias* the third. 14. *Jason*. 15.

" 15. *Onias* the fourth, otherwise also *Menelaus*. 16. *Alcimus*, after whom the Princely Power and Priesthood remained in one Person.

" 102 Q. Who were the Princes of the Jews during that time?

" A. These: 1. *Zerubbabel*. 2. *Resa*. 3. *Mesullam*. 4. *Johanna*. 5. *Judas Hircanus*. 6. *Joseph*. 7. *Matheas*. 8. *Haggai Eli*. 9. *Nasloch Nahum*. 10. *Ainos Sirach*. 11. *Mattathias Siloach*. 12. *Joseph Arses*. 13. *Hircanus*, who was the last of the House of David. 14. *Judas Maccabeus*, who was of the Priestly Tribe.

" 103 Q. About what time do you state the sixth Period of time?

" A. About the time of *Judas Maccabeus*, who delivered the Jews from the Tyranny of *Antiochus Epiphanes*, since which time the State of the Jews flourished very much: so that against the coming of Christ they were much multiplied above their Fathers.

" 104 Q. Who were they of the Tribe of the *Maccabeans*, who were both High Priests and Princes?

" A. These following: 1. *Jonathan* the Brother of *Judas Maccabeus*. 2. *Simeon*. 3. *Hircanus*. 4. *Aristobulus*, who not being contented with the Title of Prince, would be called King. 5. *Alexander* his Brother. 6. *Aristobulus* the second. 7. *Hircanus*. 8. *Antigonus*.

" 105 Q. What Changes happened after that?

" A. *Herod* the Son of *Antipater* the *Edomite*, is by the help of the *Romans*, after that he had overcome *Antigonus*, and taken *Jerusalem*, made King over the Jews; about the 37th year of whose Reign, Christ was born at *Bethlehem*.

U S E.

" 106 Q. What does this Chapter afford for use?

" A. When we consider under what a troublesome and heavy Worship the Lord plac'd *Israel*, this must produce in us, 1. Thankfulness to God, that he hath delivered us from that heavy Yoke. 2. Since *Israel* was obliged to be subject and willing to observe this carnal Worship, how much more ought we to be willing to serve God in such a manner, as he will be served by us, to wit, in Spirit and Truth? *John* 4. 24. See also *Heb.* 2. 2. and

10. 28, 29. 3. It is our Duty to eye and to mind the thing signified by those Shadows and Types; and thus to perform in the Spirit, that which *Israel* perform'd outwardly.

107 Q. What kind of evil Examples do we meet with in the Behaviour of *Israel*, which we ought to avoid?

A. 1. When God doth set before us the Law of Faith and Love, that we do not endeavour to fetch our Righteousness from thence, as *Israel* hath done, *Rom.* 10.

3. For they (*Jews*) being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.

2. That we do not only rest in the outward Worship, nor content our selves to be Partakers of the outward Signs of God's Covenant, as the *Israelites* did, who for the most part were Servants of the Letter; but make it our principal Business to be found in Faith and Holiness, and the exercise of the inward and reasonable Service.

Psal. 51. 16, 17. Thou desirest not Sacrifice, else would I give it; thou delightest not in Burnt-Offerings: The Sacrifices of God are a broken Spirit; a contrite Heart, O God, thou wilt not despise. See also *Isa.* 1. 11 ——— 18. *Rom.* 12.

1, 2. I beseech you therefore Brethren by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service: And be not conformed to this World; but be ye transform'd by the renewing of your Mind, that ye may prove what is that good and acceptable and perfect Will of God. 3. That we be careful we do not harden our Hearts against God, by Ingratitude for his Benefits, and do not murmur against him, by which Sin that People frequently offended against him. See *Psal.* 95. 7 ——— 11. To day if you will hear his Voice, harden not your Heart, as in the Provocation, as in the day of Temptation in the Wilderness; when your Fathers tempted me, proved me, and saw my Works: Forty years long was I grieved with this Generation, and said, it is a People that do err in their Hearts, and they have not known my Ways. Unto whom I swear in my Wrath, that they should not enter into my Rest. Besides this, we see abundant matter for Admiration of the Ways of God about *Israel*, and the Lord's Wisdom,

" 15. *Onias* the fourth, otherwise also *Menelaus*. 16. *Al-*
 " *cimus*, after whom the Princely Power and Priesthood
 " remained in one Person.

" 102 Q. Who were the Princes of the Jews during
 " that time?

" A. These: 1. *Zerubbabel*. 2. *Resa*. 3. *Mesullam*.
 " 4. *Johanna*. 5. *Judas Hircanus*. 6. *Joseph*. 7. *Matheas*.
 " 8. *Haggai Eli*. 9. *Nasloch Nabam*. 10. *Ainos Sirach*.
 " 11. *Mattathias Siloach*. 12. *Joseph Arses*. 13. *Hirca-*
 " *nus*, who was the last of the House of David. 14. *Ju-*
 " *das Maccabeus*, who was of the Priestly Tribe.

" 103 Q. About what time do you state the sixth Pe-
 " riod of time?

" A. About the time of *Judas Maccabeus*, who deli-
 " vered the Jews from the Tyranny of *Antiochus Epiphanes*,
 " since which time the State of the Jews flourished very
 " much: so that against the coming of Christ they were
 " much multiplied above their Fathers.

" 104 Q. Who were they of the Tribe of the *Macca-*
 " *beans*, who were both High Priests and Princes?

" A. These following: 1. *Jonathan* the Brother of *Ju-*
 " *das Maccabeus*. 2. *Siméon*. 3. *Hircanus*. 4. *Aristobu-*
 " *lus*, who not being contented with the Title of Prince,
 " would be called King. 5. *Alexander* his Brother. 6. *A-*
 " *ristobulus* the second. 7. *Hircanus*. 8. *Antigonus*.

" 105 Q. What Changes happened after that?

" A. *Herod* the Son of *Antipater* the Edomite, is by the
 " help of the Romans, after that he had overcome *Anti-*
 " *gonus*, and taken *Jerusalem*, made King over the Jews;
 " about the 37th year of whose Reign, Christ was born
 " at *Bethlehem*.

U S E.

" 106 Q. What does this Chapter afford for use?

" A. When we consider under what a troublesome and
 " heavy Worship the Lord plac'd *Israel*, this must produce
 " in us, 1. Thankfulness to God, that he hath delivered
 " us from that heavy Yoke. 2. Since *Israel* was obliged to
 " be subject and willing to observe this carnal Worship,
 " how much more ought we to be willing to serve God in
 " such a manner, as he will be served by us, to wit, in
 " Spirit and Truth? *John* 4. 24. See also *Heb.* 2. 2. and

10. 28, 29. 3. It is our Duty to eye and to mind the thing signified by those Shadows and Types ; and thus to perform in the Spirit, that which *Israel* perform'd outwardly.

107 Q. What kind of evil Examples do we meet with in the Behaviour of *Israel*, which we ought to avoid ?

A. 1. When God doth set before us the Law of Faith and Love, that we do not endeavour to fetch our Righteousness from thence, as *Israel* hath done, *Rom.* 10.

3. For they (*Jews*) being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.

2. That we do not only rest in the outward Worship, nor content our selves to be Partakers of the outward Signs of God's Covenant, as the *Israelites* did, who for the most part were Servants of the Letter ; but make it our principal Business to be found in Faith and Holiness, and the exercise of the inward and reasonable Service.

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Forbearance and Mercy to that People : Particularly because the things which happened to *Israel*, were a Type of the ways of God in his Church under the New Testament.

“ 108 Q. How do you prove that the Occurrences of *Israel* were a Type of the things that should befall the Church of the New Testament ?

“ A. 1. By this, that there is frequent mention made in the Prophecies of the Church of the New Testament, under the name of *Israel* and *Judah*. 2. From *Gal. 4. 24. Which things are an allegory : for these are the two Testaments or Covenants, &c.* where *Paul* doth transfer or bring over the History of *Hagar* and *Sarah* to the two Covenants, and giveth us a Key how to apply other Histories also. 3. From *1 Cor. 10. 6, 11. Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for Ensamples ; and they are written for our Admonition, upon whom the ends of the World are come.* 4. The Inheritance of *Canaan* is without doubt a Type of the Inheritance of the Church under the New Testament ; therefore also of the things that happened to *Israel* in that Country. 5. The whole Worship of *Israel* was typical : *Col. 2. 16, 17. Let no Man therefore judg you in Meat or in Drink, or in respect of an Holiday, or of the New Moon, or of the Sabbathdays : Which are a shadow of things to come, but the Body is of Christ.* And therefore also the People, their Conduct, and their Occurrences relating to them. 6. There are also many things described, which seem of no use, and too mean to be noted by the Spirit of God, unless something else be typified and signified by them.

“ 109 Q. How do you conceive that the Occurrences relating to *Israel* have been Typical ?

“ A. 1. We find in the Occurrences of that People, from the time of their going out of *Egypt* until the coming of *Christ*, a Type of that entire time, from the Death of *Christ* until his last Coming. 2. We do consider, that in the particular Occurrences may be typified and signified either the whole State, and the Occurrences of the Church of the New Testament, or a part

"part thereof: So that we meet continually with new
 "Types of Christ, of the unbelieving Jews at the time of
 "Christ, of Antichrist, &c. 3. It ought to be confi-
 "dered, that one and the same Thing, Person, or Occur-
 "rence, may in several respects be a Type of several
 "Things, Persons or Occurrences.

"110 Q. Try to compare some of those principa' Oc-
 "currences with those of the Church of the New Testa-
 "ment.

"A. 1. The slaying of "the Passover signified "2. The going out of "Egypt, and the Bondage "under Pharaoh.	1. The slaying of Christ the true Passover, 1 Cor. 5.7. 2. The Redemption of the Church from the Power of Satan, and the Bondage of the Law.
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"Note, It is true, that Egypt, and the Bondage of Is-
 "rael there, with the ten Plagues, considered apart; are
 "also a Type of Popery, Rev. 11. But when Egypt, &c. is
 "considered so as it is here represented, it is a Type of
 "that which we have mentioned.

"3. On the fiftieth day "after the eating of the "Passover, God appeared "in a particular manner on "Sinai, gave the Law, de- "dicated the Old Testa- "ment, and made the Co- "venant with Israel.	3. On the fiftieth day was the Holy Ghost poured forth, and by it Jesus pro- claimed King, the New Tes- tament dedicated, and the good things thereof distri- buted; and the Royal Law of Liberty gone forth from Zion, Aët. 2. 1. Isa. 2. 2. Psal. 50. 2.
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"4. Forty years passed "before Israel entred into "Canaan.	4. Forty years elapsed, in which God suffered the Jews and his Church to wander in the Wilderness; and to
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conflict with several Enemies, and spiritual Amalekites,
 Edomites and Moabites, before he would by the removal of
 the Jewish Polity introduce the Church into the full In-
 heritance of the New Testament.

"5. Canaan was not con- "quered, till after great "Toil and many Battles, "and	5. The Inheritance of the Gentiles was to be con- quered by means of spiritu- Y 2 al
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“ and the Inhabitants were
“ driven out.

“ 6. *Canaan* was by Lot
“ divided among the twelve
“ Tribes.

conquer it by the Preaching of the Gospel ; and thus is the Inheritance of the Gentiles fallen to the share of the Church : Which Church hath for its radical number, the number of Twelve, *Rev.* 21. 22.

“ 7. The State of the
“ Church under *Joshua*
“ doth agree with

“ 8. During the time of
“ the Judges they were dis-
“ turbed and molested by
“ several Kings ; sometimes
“ they took a little Breath,
“ but presently after they
“ were again oppressed.

“ 9. *Israel* demand a
“ King, whom God also
“ gave, but in his Wrath and
“ Displeasure. The Spirit
“ of God was at first with
“ him, but left him after-
“ wards, and he fell off to
“ all manner of Wicked-
“ ness, even to consult with
“ the Devil.

them ; and what Abomination
into, is sufficiently known.

al Weapons, and the Heathen
to be cast and driven out of
their antient Worship, Tem-
ples, &c. See *Zech.* 9. 13
to 15.

6. The twelve Apostles
and all those that belong to
them, have also divided the
World among themselves, to

7. The State of the Chris-
tians under the Apostles, till
after the Destruction of *Je-
rusalem*.

8. The Christian Church
was after the time of the
Apostles under an easy Go-
vernment, as under Judges ;
but was in that time per-
secuted by several Heathen
Emperors, from *Nero* to *Di-
oclesian* ; between while
taking Breath.

9. The Christian People
also hankered after Hierar-
chy in the Church, without
Warrant from, nay even a-
gainst the Word of God
which also by God's Permissi-
on early entred the Church
of God. There were at first
among the Bishops Godly
Men ; but afterwards God
withdrew his Spirit from
the Papal Hierarchy is fall

" 10. The State of *Israel* under *David* and *Solomon*, may signify

10. The State of the Christian Church under *Constantinus Chlorus*, and his Son *Constantine the Great*, and sometime afterwards.

" 11. The Separation of the twelve Tribes, and since that time the Separation of *Israel* from *Judah*.

11. The Separation of the Christian Church, and her Division into the Eastern and the Western. The Eastern being represented unto us under the name of

Israel or *Ephraim* : The Western under the name of *Judah* and *Benjamin*.

" 12. *Judah* and *Benjamin* kept for their Capital or Metropolis the City *Jerusalem*.

12. The Western Church had for their Capital the City of *Rome*.

" 13. The ten Tribes had for their Capital *Samaria*, as being a second or New *Jerusalem*.

13. The Eastern Church had for its Capital *Constantinople* or *Nova Roma*.

" 14. The ten Tribes fell off first and most.

14. The Eastern Church fell off first from the Purity of the Doctrine, hatched and favoured the most Errors.

" 15. The ten Tribes were also first carried away Captives to *Assyria*.

15. The Greek and Eastern Church was as it were made desolate by the *Turk*, the *Assyrian*, and the *Mahometan* Inundations.

" 16. After that *Judah* also revolted as well as *Israel*, and was carried Captive to *Babylon*.

16. The Western Church was afterwards more abominably defiled than the Eastern, and is by the righteous Judgment of God as it were carried Captive into spiritual *Babylon*.

" 17. Yet God reserved in *Babylon* some of *Israel* for himself, who did not fall off to Idolatry, and who

17. God reserved also under Antichrist some for himself, who kept to the true Doctrine, opposed the Pope,

" re-

Y 3

and

“ refused to worship the Image which the King had set up, *Dan. 3.*

“ 18. At last God brought back his People out of *Babylon*, under the Conduct of *Ezra*, *Zerubbabel*, *Nehemiah*, &c. and restored the Temple, Worship and City.

reformers before, along, with and after them, as also by the assistance of pious Princes.

“ 19. After the coming forth from *Babylon*, the Jews prove ungrateful, which involveth them in new Troubles, particularly under *Antiochus Epiphanes*.

“ 20. The Destruction is stopt by the *Hasmoneans*.

“ 21. The Lord hath by means of several Preparations gradually made way for the setting up of the Kingdom of Christ, and for the Conversion of the Gentiles.

“ 22. Immediately before the Coming of Christ, *Israel* was multiplied above his Fathers, and lived in Prosperity.

We have set forth these things but roughly : See of this at large Huiſinga in his short Epitome, chap. 8.

III Q. But are these things of any use?

A. Yes indeed : 1. To learn the Wisdom of God, and to adre it. 2. To understand the Prophecies, which make frequent

and refused to worship the Image of the Beast, *Rev. 14. 1—6.*

18. The Church also being gone forth out of *Babylon*, and being cleansed from the Abomination of Antichrist, the Worship being restored, and she cleared up under the Conduct of *Luther*, *Calvin*, and other Re-

19. The Reformed Church became also guilty of Ingratitude and other Sins ; for the Demerit of which God brought upon them new Judgments, by means of Antichrist and his Adherents.

20. The Lord also will bring it so about as to stop those that destroy and make desolate his People.

21. We see also that some time since God hath been about to prepare a way for the Fall of *Babylon*, and the Conversion of *Jews* and *Gentiles*.

22. In the latter days shall the Christian Church be a Praise upon Earth, &c. and then may the coming of Christ be expected indeed.

frequent mention of the Church of the New Testament, under the name of such Things and Persons at that time, which was a Type of such or such a Time under the New Testament.

C H A P. XVII.

Transition to the third Oeconomy or Dispensation of God in his Church, from the coming of Christ to the end of the World ; and in this, of the Fulness of Time, the Birth of Christ, and his Person.

1 Quest. **W**HAT is the *third Dispensation* or *Oeconomy* of God in his Church ?

A. The Dispensation under the *Gospel*, or the *New Testament*.

2 Q. At what time did this Dispensation come in ?

A. As the *Old Testament* was antiquated by degrees, so the *New Testament* was also by degrees set up and brought in. The first Degree for the setting up or execution of the *New Testament*, may be stated in the sending of *John the Baptist*, and the Birth of *Christ*. The second in his Death. The third in his Glorification. The fourth in the Effusion of the Holy Ghost. The fifth in the Destruction of the Jewish Polity and Worship. For the Authors of the *New Testament* make mention, in several respects, of the time of the *New Testament*, sometimes as present : 2 Cor. 6. 2. *Behold now is the accepted time, behold now is the day of Salvation*. Sometimes as to come : Heb. 2. 3. *Unto the Angels hath he not put into subjection the World to come*.

Of the Fulness of Time.

3 Q. At what time did the Son of God appear in the *Flesh* ?

A. In the Fulness of Time. Gal. 4. 4. *When the Fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law.*

4 Q. What is meant by this?

A. In that time: 1. Foreordained in the Counsel of God. 2. Which was foretold in the Prophecies. 3. Which was also the fittest to send the Messiah in.

5 Q. Could you prove from Prophecies, that the fulness of time, in which the Messiah was to come, is already elapsed, and that he is yet expected in vain by the Jews?

A. Yes: for the Promises of God, and the Prophecies concerning the coming of the Messiah, are fulfilled in Jesus of Nazareth.

6 Q. Name some few of them.

A. Gen. 49. 10. *The Scepter shall not depart from Judah, nor the Lawgiver from between his Feet, until Shiloh come.* By this I conclude that the Messiah must be come, before both Scepter and Lawgiver should depart.

7 Q. Whom do you understand by *Shiloh*?

A. The Messiah, Peacemaker, as the word *Shiloh* doth import.

8 Q. What doth it imply, that the Scepter and Lawgiver should not depart from Judah?

A. That there should not cease to be Kings (to bear a Scepter for a mark of Royal Dignity) nor Lawgivers among the Jews, and this in particular in the Tribe of Judah, until the Messiah should be present.

9 Q. At what time did the Scepter depart from Judah?

A. Some do place it during the Babylonian Captivity, some when Herod an Edomite was made King of the Jews.

10 Q. At what time did the Lawgiver depart?

A. If not sooner, at least when Jerusalem was destroyed by the Romans.

11 Q. What Conclusion do you draw from thence?

A. That either the Prophecy is false, or else the Messiah must be come about that time; and that Jesus is the true *Shiloh*, because he is born at that time, when the Scepter was departed from Judah, and the Lawgiver departing.

12 Q. Have you any more of these Prophecies?

A. Yes. Deut. 30. 5. *The Lord thy God will (after the Babylonian Captivity) bring thee into the Land which thy Fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy Fathers.* Zech. 2. 4. *Jerusalem shall be inhabited as Towns without Walls, for the multitude of Men and Cattle therein. In these and the like Prophecies 'tis mentioned that the Messiah should come, when Israel should be multiplied above their Fathers, and in a time of plenty; and it was such a time when Jesus was born. See also Numb. 24. 18, 19. Edom shall be a possession, Seir also shall be a possession for his Enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have Dominion, and shall destroy him that remaineth of the City.* Deut. 32. 15. Isa. 7. 15.

13 Q. What have you further?

A. Daniel prophesied that since the going forth out of Babylon, should be 70 Weeks, which is 490 Years, until the Messiah. Dan. 9. 24. *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.* Which way soever these 490 are begun or ended, it is certain, that according to this Prophecy the Messiah is to come about that time.

14 Q. Have you any more?

A. In several Prophecies it is intimated that the Messiah should come down during the standing of the second Temple. Hag. 2. 9. *The Glory of this latter House shall be greater than that of the former, saith the Lord of Hosts; and in this place will I give Peace, saith the Lord of Hosts.* Mal. 3. 1. *Behold I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts.* But since that is already destroyed above 1600 years ago, the Jews have been in vain expecting the Messiah.

15 Q. Give some other good Proofs.

A.

‘ A. The Messiah was to be of Judah, and in particular
 ‘ of the Family of David : He was to be born at Bethle-
 ‘ hem. Mich. 5. 2. *Thou Bethlehem Ephratah, tho thou be*
 ‘ *little among the thousands of Judah, yet out of thee shall he*
 ‘ *come forth unto me, that is to be Ruler in Israel ; whose*
 ‘ *goings forth have been from of old, from everlasting.* But it
 ‘ is a great while since that neither Judah nor David is to
 ‘ be discerned, neither do we find any more where Beth-
 ‘ lehem is : But it is both true of Jesus of Nazareth,
 ‘ that he is of Judah, and of the Family of David, and
 ‘ that he was born at Bethlehem. See Luke 2. 10, 11. The
 ‘ Angel said unto the Shepherds, *fear not, for behold I bring*
 ‘ *you good Tidings of great Joy, which shall be unto all Peo-*
 ‘ *ple. For unto you is born this day in the City of David, a*
 ‘ *Saviour, which is Christ the Lord.* Heb. 7. 14. It is evi-
 ‘ dent that our Lord sprang out of Judah.

“ 16 Q. But what Answer would you give to a Jew,
 “ that saith, that tho the time of the coming of the Mes-
 “ siah is elaps’d, yet he keepeth back *because of their Sins* ?

“ A. That the Prophecies concerning the Coming of the
 “ Messiah are no where conditional but absolute, even with
 “ an exact account of the time ; and that it is so far from
 “ it, that he should keep away *because of the Sins* of Israel,
 “ that on the contrary, he was to come into the World be-
 “ cause of Sin, Dan. 9. 24. and that he was to appear in a
 “ time of great Darkness and great Decay. Isa. 9. 1. *The*
 “ *People that walked in Darkness have seen a great Light ;*
 “ *they that dwell in the Land of the shadow of Death, upon*
 “ *them has the Light shined.* Mal 3. 5, 7, 8, 9, 13, 14, 15. Mal.
 “ 4. 5, 6. *Behold I will send you Elijah the Prophet, and*
 “ *he shall turn the Heart of the Fathers to their Children,*
 “ *and the Heart of the Children to their Fathers, lest I come*
 “ *and smite the Earth with a Curse.*

17 Q. Who was the Forerunner of Christ ?

A. John the Baptist. Isa. 40. 3. *The Voice of him that*
cryeth in the Wilderness, prepare ye the way of the Lord,
make straight in the Desert a high way for our God. Mal. 4. 5,
 6. John 1. 6, 7, 8. *There was a Man sent from God, whose*
name was John : The same came for a Witness to bear witness
of the Light, that all men thro him might believe. He was not
that Light, but was sent to bear witness of that Light. Mar. 3.

Of the Birth of Christ, and his Person.

18 Q. Of whom was the Messiah born ?

A. Of the Virgin Mary.

19 Q. By whose Operation was he conceived in Mary ?

A. By the Operation of the Holy Ghost. *Luke 1. 35.*
And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee, shall be called the Son of God.

20 Q. Whom do you understand by the Holy Ghost ?

A. Either the third Person of the Trinity, or rather the Divine Nature of the Son of God. Compare *Rom. 1. 4.* Declared to be the Son of God with Power, according to the Spirit of Holiness. *Heb. 9. 14.* The Blood of Christ, who thro the eternal Spirit offered himself without spot to God.

21 Q. Why was Christ to be born in an extraordinary manner of a Virgin ?

A. That he might be clean and without Sin ; for else that which is born of the Flesh is Flesh, that is, sinful and corrupt, *John 3. 6.*

22 Q. Was Mary then without Sin ?

A. No ; for she was also to be saved from her Sins by Christ : for she declareth in her Hymn, *Luke 1. 47.* My Spirit hath rejoiced in God my Saviour.

23 Q. How then could a clean one be given of the Unclean ?

A. The Holy Ghost separated and sanctified that part of the Flesh and Blood of Mary, out of which the Body of Christ was formed, and preserved it clean and undefiled in the midst of her.

24 Q. But is it not more proper to say, that the Holy Ghost conveyed that matter, out of which the Body of Christ is formed elsewhere into Mary ?

A. No ; for then could not Christ be the Seed of the Woman, as he must be according to *Gen. 3. 15.* Nor of the Fathers, as to the Flesh, *Rom. 9. 5.* Nor be like unto us, Sin only excepted, *Heb. 2. 14, 17.* Nor the Fruit of Mary's Womb, *Luke 1. 42, &c.*

25 Q.

25 Q. Was it also prophesied that he was to be born of a Virgin?

A. Yes, *Gen. 3. 15.* where the Seed of a Woman is only mentioned; but plainer yet, *Isa. 7. 14.* *Behold a Virgin shall conceive and bear a Son, and shall call his Name Emanuel.* *Jer. 31. 22.* *The Lord hath created a new thing in the Earth, a Woman shall compass a Man.*

26 Q. How many Natures are there in Christ?

A. Two, the Divine and the Humane.

27 Q. How closely are they united together?

A. Unto a Unity of the Person.

28 Q. Is not the one Nature changed into the other?

A. No, that is impossible and incongruous.

29 Q. How did the Antients express the Union of these two Natures?

A. By the Terms, *Unchangeable, Unmixt, and Inseparable.*

30 Q. Which were the two opposite Errors about this point in the ancient Christian Church?

A. That of *Nestorius*, who they say stated *two Persons* in Christ, and that of *Eutyches*, who mingled the Natures, and owned but one Nature in Christ.

U S E.

31 Q. What use do you make of this Chapter?

A. That Christ Jesus is come at that time, and in such Circumstances as was foretold, affords this Use: 1. That we are certain that Jesus is the Christ, for conviction of the Jews. 2. For confirmation of the Divinity of the Holy Scriptures, in which even to the least Circumstance the things that were foretold were likewise fulfilled. 3. For the acknowledgment of God's Wisdom, who made every thing beautiful in its time, sending the Messiah in such a time, as was most of all the fittest for it. 4. To esteem highly the Love of the Father eminent in this matter: *John 3. 16.* *God so loved the World, that he gave his only begotten Son; that whosoever believeth on him, should not perish, but have everlasting Life.* And of the Son; *Phil. 2. 6, 7, 8.* *Who being in the form of God, thought it no robbery to be equal with God: But made himself of no Reputation, and took upon him the form of a Servant,*

‘ want, and was made in the Likeness of Men. And being
‘ found in fashion as a Man, he humbled himself, and became
‘ obedient unto Death, even the Death of the Cross. Psal.

‘ 8. 5. What is Man that thou art mindful of him, or the
‘ Son of Man that thou visitest him? 5. To admire the
‘ Power of God, who knew how to unite so wonderfully the
‘ Divine with the Human Nature, to cause a Virgin to con-
‘ ceive and to bear a Son. 1 Tim. 3. 16. Without Contro-
‘ versy great is the Mystery of Godliness, God manifested in
‘ the Flesh. Jer. 31. 22. 6. For Joy concerning the
‘ Birth of Christ: Luke 2. 10. Behold, I bring you good
‘ tidings of great Joy, which shall be to all People; which
‘ yet is no cause of Joy to us, unless he be born for us,
‘ and we have received him by Faith.

‘ 32 Q. How must our Faith be taken up concerning
‘ Jesus, as being conceived of the Holy Ghost, and born
‘ of the Virgin Mary?

‘ A. 1. So, as that by bringing into captivity our
‘ Thoughts, we believe this Mystery, tho it surpass our
‘ Understanding and Apprehension. 2. In this matter
‘ Faith meets with the best Object, to wit, God manifested
‘ in the Flesh; for such he was to be, that he might be
‘ our Surety and Redeemer, and by consequence the Object
‘ of our Faith and Reliance: 1 Tim. 2. 5. There is one God,
‘ and one Mediator between God and Men, the Man Christ Je-
‘ sus. The more, since in that respect we do consider him
‘ as our near Kinsman, and therefore also our Goel and Re-
‘ deemer, Job 19. 25. and the more yet, since he was
‘ born without Sin, and therefore in a state to bring in an
‘ everlasting Righteousness for the Sinner: All this ought
‘ to draw out powerfully our Faith and Love toward
‘ Jesus.

‘ 33 Q. What further use do you make of the Birth of
‘ Christ?

‘ A. It ought not to be enough to know that he was
‘ born corporeally of Mary, but he is also to be con-
‘ ceived and born spiritually in me. Gal. 4. 19. My little
‘ Children, of whom I travail in Birth again, until Christ be
‘ formed in you. And live in us: Gal. 2. 20. I am crucified
‘ with Christ, nevertheless I live; yet not I, but Christ liveth
‘ in me; and the Life which I now live in the Flesh, I live

by the Faith of the Son of God, who loved me, and gave himself for me. And grow up, Eph. 4. 15, 16. Lastly, we have cause concerning the Birth of Christ to join our Voices with the Angels, and to shout out, *Glory to God in the Highest, on Earth Peace, and good Will toward Men*, Luke 2. 14.

C H A P. XVIII.

Of the Names and Offices of the Redeemer.

1 Quest. **W**HAT are the Names given the Mediator betwixt God and Man?

A. As God, all the Names of God are proper to him; and as Mediator he hath several Titles and Denominations given him. For instance; Isa. 9. 6. *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* But the Names proper to him in the days of his Flesh, are *Jesus, Christ*.

2 Q. Of what Language are these Names?

A. The name of *Jesus* is an *Hebrew*, but that of *Christ* a *Greek* Name?

3 Q. Is there any Mystery in this?

A. Perhaps yes; that he bears an *Hebrew* and *Greek* Name is, because he was to be a Redeemer of *Jews* and *Greeks*, and as such made known to both. It may be also that the first Name is *Hebrew*, and the second or *Sir-name* is *Greek*, because he was to be declared as Redeemer, and to be the Salvation, first of the *Jew*, and afterward also of the *Greek*. Rom. 1. 16. *I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation, to every one that believeth, to the Jew first, and also to the Greek.*

4 Q. And what doth the name of *Jesus* imply?

A. The Saviour or Redeemer. Mat. 1. 21. *Thou shalt call his Name Jesus, for he shall save his People from their Sins.*

“ Nay,

“ Nay, to speak distinctly, the name of *Jesus* signifieth
 “ as much as *Jehovah the Redeemer*, for the name of *Je-*
 “ *sus* answereth to that of *Joshua*. Now that the name
 “ of *Joshua* signifieth more than barely a Redeemer, is
 “ apparent from *Numb. 13. 16.* where *Moses* changeth
 “ the name of the Son of *Nun*, which was before *Hosea*,
 “ and signifies already a Redeemer, into that of *Jehosua*,
 “ by adding to it the first Letters of the name *Jehovah*,
 “ which signifieth then, *Jehovah the Redeemer*, or, *Jeho-*
 “ *vah shall redeem.* See *Isa. 33. 22.* And thus is also the
 “ name *Immanuel*, *God with us*, comprehended in the
 “ name of *Jesus.* See *Math. 1. 21.*

“ 5 Q. When was the name of *Jesus* given to him?

“ A. When he was circumcis'd the eighth day. *Luk. 2.*
 “ 21. *When eight days were accomplish'd for the circum-*
 “ *cising of the Child, his name was called Jesus, which*
 “ *was so named of the Angel before he was conceived in the*
 “ *womb.*

“ 6 Q. Why was Christ to be circumcis'd?

“ A. 1. To make it appear that he was the Seed of
 “ *Abraham.* 2. As by Circumcision was seal'd unto *Abra-*
 “ *ham* the multiplying of his Seed, thus we may also
 “ imagine, that the Circumcision of Christ did seal unto
 “ him the multiplying of his spiritual Seed. *Isa. 53. 10.*
 “ *When thou shalt make his Soul an offering for sin, he shall*
 “ *see his Seed.* 3. It seal'd unto him, that his Death, and
 “ being cut off out of the Land of the Living, should
 “ be unto the saving of his spiritual Body, which is his
 “ Church. 4. He was also to be circumcis'd, to make it
 “ appear that he was one with us, and that our Impurities
 “ are imputed to him. 5. To seal unto him, that his
 “ Church should partake in him of the spiritual Circum-
 “ cision of the Heart. *Dent. 30. 6. The Lord thy God will*
 “ *circumcise thine heart, and the heart of thy seed, to love*
 “ *the Lord thy God with all thy heart and with all thy*
 “ *soul, that thou mayest live.*

“ 7 Q. But what did Christ signify on his part, when
 “ he was circumcis'd?

“ A. 1. That he made himself a Debtor to keep the
 “ whole Law. See *Gal. 5. 3. I testify again to every Man*
 “ *that is circumcis'd, that he is a debtor to do the whole*
 “ *Law.*

" *Law*. Psal. 40. 7, 8. *Lo I come ; in the volume of the*
 " *book it is written of me, I delight to do thy will, O my*
 " *God, yea thy Law is within my heart.* 2. That he was
 " come into the World to be a Man of Sorrows, of which
 " Circumcision was a beginning. 3. He would be circum-
 " cis'd as well as baptiz'd, to show forth, that he was a
 " Redeemer as well of the Church of the Old, as of the
 " New Testament.

" 8 Q. Which is the Sirname of Jesus?

" A. *Christ.*

9 Q. What doth the Name of *Christ* imply?

A. *Anointed*, the same which the Name *Messias* doth signify. Joh. 1. 42. *We have found the Messias, which is, being interpreted, the Christ.*

" 10 Q. What doth it mean, that Jesus is call'd *A-*
 " *nointed*?

" A. That he is an Antitype of all those *Persons* and
 " *Things*, which formerly us'd to be anointed.

" 11 Q. What *Persons* us'd to be anointed?

" A. *Kings, Priests, and Prophets.*

" 12 Q. What did this Anointing seal unto them?

" A. That they were ordain'd of God unto those *Offi-*
 " *ces*, and that they should be enabled by the Spirit of
 " God for the Function; for the Anointing furnish'd an
 " Idea, or gave a Representation of the H. Ghost.

13 Q. What doth it imply that Jesus was anointed of his Father?

A. That he was from Eternity ordain'd, own'd to be able, and declar'd so in time, and throughly furnish'd for the Execution of those Offices.

14 Q. Which are those Offices?

A. Three, his *Kingly, Priestly, and Prophetic Office.*

" 15 Q. Which is the order of these Offices?

" A. When we consider them, as in the *intention* of the
 " Father, who ordain'd him for them, then the *Kingly*
 " Office is to be the *first*, the *Priestly* the *second*, and the
 " *Prophetic* the *third*. For the *first intention* of the Father
 " was, to give unto the Son out of the Sinners a *Kingdom*,
 " Luk. 22. 29. But to obtain this Kingdom, he was to
 " offer up himself as *Priest* unto God; and to cause the
 " Sinner to be a Partaker of his Sacrifice, he was as *Pro-*
 " phet

phet to declare the Efficacy of the same, and the means to be a Partaker hereof. Thus all these three Offices of Jesus do depend the one upon the other.

16 Q. In what order are these Offices otherwise to be plac'd?

A. When we look upon the Execution of the same since his Incarnation, then he cometh first in as Prophet, next as Priest, and lastly as King; and this Order we intend to observe.

17 Q. Where is he call'd in Scripture a Prophet?

A. Deut. 18. 18. *I will raise them up a Prophet from among their Brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.* Isa. 61. 1. compar'd with Luk. 4. 18. *The spirit of the Lord is upon me, because he has anointed me to preach good tidings unto the meek, he hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound. 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn.*

18 Q. But in this last Passage, he is not call'd a Prophet.

A. There is ascrib'd to him, in that passage, the proclaiming of Liberty, of the acceptable Year, and of the Day of Vengeance, and the comforting all that mourn in Zion, all which belong to the Office of a Prophet.

19 Q. What is a Prophet?

A. Such a Person as is the Mouth of another, or that speaketh by Commission from another that is greater, to a third Person. Exod. 7. 1. *The Lord said unto Moses, See, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy Prophet.*

20 Q. What is a Prophet of God?

A. Such a one as speaketh from God unto Men, or who speaketh being mov'd by the Holy Ghost. 2 Pet. 1. 21. *The Prophecy came not in old time by the will of man; but holy men of God spake as they were mov'd by the holy Ghost.*

21 Q. What was the Business of Christ as Prophet?

A. To declare unto Men the way of Salvation and the hidden Counsel of God. Joh. 17. 6. *I have manifested thy Name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have*

have kept thy word. Joh. 1. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declar'd him.

22 Q. Tell me briefly the way of Salvation which Christ taught?

A. That the Sinner can in no wise appear and stand before God by his own merit, but only by the Righteousness of Christ, and that he must accept of and hold fast this Righteousness by Faith working by Love. Joh. 3. 36. He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. See also 1 Tim. 1. 5.

23 Q. Hath Christ declar'd any other or new Doctrine, not heard of before?

A. No, he hath enlarg'd upon and clear'd up that which was declar'd before; and yet he spoke nothing upon the matter, beyond Moses and the Prophets.

24 Q. Which is the second Office to which Christ is anointed?

A. His Priestly Office. Psal. 110. 4. The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchisedech. Heb. 2. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of his people. Heb. 4. 14. Seeing then that we have a great high Priest, that is pass'd into the Heavens, Jesus the Son of God, let us hold fast our profession.

25 Q. What is the meaning of the word Cohen or Priest?

A. A Person of Note or Dignity, who hath a near access to a Prince or King, and is by virtue thereof capable to work out something for a third Person. See 2 Sam. 8. 18. The sons of David were Princes, properly Cohenim Priests, which is to say, 1 Chron. 18. 17. Chief about the King, next to his hand.

26 Q. How do you apply this to the Priesthood of Christ?

A. He had from Eternity the nearest access to God, being in the Bosom of the Father, and God his Fellow Zach. 13. 7. and by virtue of this he was in a capacity

to approach unto the Father for the good of the Sinner.

27 Q. What was requir'd in order to this?

A. That he should offer to become *Man*, and by *Suffering* and *Obedience* to his Father offer up himself a *Sacrifice of Atonement* for the Sinner: and thence is fetch'd the Description which *Paul* maketh of a High-Priest; Every high Priest taken from among men, is ordain'd for men in things pertaining to God, that he may offer both Gifts and Sacrifices for sins, Heb. 5. 1.

28 Q. What is the difference between a Prophet and a Priest?

A. A Prophet (as well as a King in several respects) is ordain'd in things, which are to be perform'd on God's part with Man: But a Priest in things to be perform'd for Men with God.

29 Q. What was the Office of Priests under the Old Testament?

A. 1. To offer. 2. To make Intercession for the People. 3. To bless the People. See Deut. 21. 5. The Priests the sons of Levi shall come near (for them the Lord thy God hath chosen to minister unto him, and to bless in the Name of the Lord) &c. 1 Chron. 23. 13. The sons of Amram were Aaron and Moses, and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn Incense before the Lord, to minister unto him, and to bless in his name for ever.

30 Q. Hath Christ perform'd all this for the Elect?

A. Yes. He hath by one Offering perfected for ever them that are sanctified, Heb. 10. 14.

31 Q. What was the Sacrifice which he offer'd up?

A. Himself, his Body and Soul. Isa. 53. 10. When thou shalt make his soul an Offering for Sin. Heb. 10. 10. By which Will we are sanctify'd, through the offering of the Body of Jesus Christ once for all. Heb. 9. 14. How much more shall the Blood of Christ, who through the eternal Spirit offer'd himself without spot to God, purge your Conscience from dead Works to serve the living God? Eph. 5. 2. Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet-smelling Savour.

32 Q. Had it not been enough for him to offer up Bulls and Goats?

A. No, for it is not possible that the Blood of Bulls and Goats should take away Sin, *Heb. 10. 4.*

‘ 33 Q. Why?

‘ A. Because in the death of Beasts there cannot be sufficiently shown forth the Righteousness of God for Punishment, which Man hath deserv’d both in Soul and Body.

‘ 34 Q. Why then did God formerly institute the Offerings of Bulls and Goats?

‘ A. To be Shadows of the Offering of the Messiah, to which *Israel* was to have an eye by Faith in their offering the Sacrifices of Beasts under the Old Testament.

‘ 35 Q. Are not the Offerings abolish’d at present?

‘ A. Yes, Those that do offer now, they deny the Efficacy of Christ’s Offering, as the Papists do. See *Ija. 66. 3. He that killeth an Ox, is as if he slew a man: he that sacrificeth a Lamb, as if he cut off a Dog’s neck: he that offereth an Oblation, as if he offered Swines blood: he that burneth Incense as if he blessed an Idol.*

‘ 36 Q. What rendreth the Sacrifice of Christ a sweet-smelling Savour?

‘ A. That the bloody Suffering of Christ went accompanied with an actual Obedience to the Law of God. *Psa. 40. 6, 7, 8, 9. Sacrifice and Offering thou didst not desire, mine ear hast thou opened, burnt-offering and sin-offering hast thou not required. Then said I, Lo I come, in the volume of thy Book it is written of me. I delight to do thy Will, O my God! yea thy Law is within my Heart. I have preached Righteousness in the great Congregation, I have not refrained my Lips, O Lord thou knowest. Eph. 2. cited before.*

‘ 37 Q. What may we understand by the Altar, on which Christ offer’d up the Sacrifice of his Body?

‘ A. In as much as the Altar was formerly consider’d as that which did sanctify the Offering, his divine Nature was the Altar which sanctify’d his Offering, see *Mat. 23. 19. Whether is greater, the Gift, or the Altar that sanctifieth the gift?* But in so far as the Altar was only the place on which the Sacrifice to be offer’d was laid, it was the Cross on which Christ offer’d up himself: see

‘ 1 Pet. 2. 24. *Who his own self bare our sins in his own Body on the Tree.*

38 Q. And what was the Fire that consum’d the Offering?

A. 1. The Fire of Zeal of God’s House, which was burning in his Bosom. *Psa. 69. 9. The zeal of thine house hath eaten me up.* 2. The Fire of God’s Wrath, kindled against him because of Sin.

39 Q. Is Christ also an Intercessor with his Father for those that are his?

A. Yes. *Rom. 8. 34. Christ, who is even at the right hand of God, who also maketh intercession for us. Joh. 17. 9. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.*

40 Q. What does his Intercession consist in?

A. That he representeth his Merits unto the Father, upon the account of which he requireth of him, for them that are his, all things necessary for this Life and Godliness, and all that which was appointed for them from eternity in the Counsel of Peace.

41 Q. Doth he also bless his as High-Priest?

A. Yes. See *Joh. 1. 16. Of his fulness have all we receiv’d, and Grace for Grace. Luke 24. 50. He led them out as far as Bethany, and he lift up his hands and blessed them.*

42 Q. After what order is Christ an High-Priest?

A. After that of *Melchisedech. Psa. 110. 4. The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchisedech.*

43 Q. Is this more than if he were of the Order of Aaron?

A. Yes, for it implieth, 1. That he hath a Priesthood that is unchangeable, that passeth not to another. *Heb. 7. 23, 24. They truly were many Priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable Priesthood.* 2. That he was both Priest and King. *Heb. 8. 1. We have such an High-priest, who is sat on the right hand of the Throne of the Majesty in the Heavens. Zach. 6. 13. He shall be a Priest upon his throne. Which the Priests of Aaron were not suffer’d to be. Heb. 7. 13.*

14. He of whom these things are spoken, pertaineth to another Tribe, of which no man gave attendance at the Altar. For it is evident, that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning Priesthood.

44 Q. What is the third Office of Jesus?

A. His Kingly Office. Psa. 2. 6. *Yet have I set my King upon my holy hill of Sion.* Psa. 72. 1. *Give the King thy judgments O God, and thy righteousness unto the King's Son.* Luk. 22. 29. *I appoint unto you a kingdom, as my Father hath appointed unto me.*

45 Q. How many sorts of Kingdoms hath Christ?

A. A Kingdom of his Almighty Power, common unto him (as God) with the Father and the Holy Ghost over all Creatures, rational and irrational, the Devils not excepted; and a Kingdom of Grace, for which he was anointed, as Mediator. Of this latter Kingdom we treat here in this place, altho it is not necessary to make this difference; for all he doth in the Government of the World, he doth and acts as King of his Church, in relation to which he governeth the whole World.

46 Q. In what things doth he exercise his Kingly Office?

A. 1. In giving Laws to his People. 2. And that he judgeth according to them. Isa. 28. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.* 3. That he governeth, and protecteth his Subjects. 4. That he subdueth his Enemies. 5. And extendeth the Bounds of his Kingdom. See Psal. 110. throughout.

47 Q. Who are the Subjects of his Kingdom?

A. The Elect.

48 Q. How are they subject to their King?

A. As a willing People. Psa. 110. 3. *Thy People shall be willing in the day of thy Power, in the Beauties of Holiness from the Womb of the morning; thou hast the dew of thy Youth.* By a voluntary Subjection unto Jesus, to the Obedience of Faith and Love.

49 Q. By what means doth he govern his Kingdom?

A. By his Word and Spirit. Psa. 110. 2. *The Lord shall send the Rod of thy Strength out of Zion.* Isa. 2. 3. *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.*

50 Q. Where is the *Throne* of his Kingdom?

A. Formerly God had also his Throne over the Mercy-seat between the Cherubims, but now only in Heaven. Psa. 8. 1. *Who hast set thy Glory above the Heavens.* Isa. 66. 1. *Thus saith the Lord, The Heaven is my Throne, and the Earth is my Footstool.*

51 Q. When was Christ anointed for these Offices?

A. 1. From *Eternity* in his *Pre-ordination*. 2. And in time by being fitted and declar'd. 3. And lastly in his *Glorification*, like to *David*, who as a *Type* of Christ was anointed three times. 1. In his Father's House. 1 Sam. 16. 13. *Samuel took the Horn of Oyl, and anointed him in the midst of his Brethren, and the Spirit of the Lord came upon David from that day forward.* 2. In his wandering at *Hebron*. 2 Sam. 2. 4. *The Men of Judah came, and there they anointed David King over the House of Judah.* 3. In the Capital City of his Kingdom, *Jerusalem*. 2 Sam. 5. 3. *All the Elders of Israel came to the King to Hebron, and King David made a League with them in Hebron before the Lord; and they anointed David King over Israel.*

52 Q. Have you a Proof that the Father enabled him by his Spirit, and appointed him to all these three Offices?

A. Yes; Math. 3. 17. *The Spirit of God descending, lighted upon him, and lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleas'd.* To which is added, Math. 17. 5. *Hear ye him.* Whereby the Father consecrated and dedicated him to all these three Offices. For *King*, when he saith, *This is my Son*; see Psa. 72. 1. For *Priest*, when he saith, *In whom I am well pleas'd*: For *Prophet*, when he saith, *Hear ye him.*

53 Q. Is any thing else to be observ'd in the Name of Christ?

A. Yes; To wit, that Christ is not only the Antitype of the *Persons*, but also of those things which were anointed among *Israel*, as the *Tabernacle* and all its *Furniture*. Exod. 30. 26—29. *Thou shalt anoint the Tabernacle of the Congregation therewith, and the Ark of the Testimony; and the Table and all the Vessels, and the Candlestick, and the Vessels; and the Altar of Incense; and the Altar of Burnt-Offering with all his Vessels, and the Laver,*

“ and the Foot. And thou shalt sanctify them, that they may
 “ be most holy ; whatsoever toucheth them shall be holy. The
 “ Antitype whereof is Christ, who is a Sanctuary unto
 “ those that are his, *Isa. 8. 14.*”

‘ 54 Q. How are Believers of the new Testament call’d
 ‘ after the Name of Christ ?

‘ A. Christians.

‘ 55 Q. Where did they receive this Name first ?

‘ A. At Antioch ; *Act. 11. 26.*

‘ 56 Q. How were they call’d before ?

‘ A. Disciples, Brethren and Sisters, Believers, &c.

‘ 57 Q. What is it to be a Christian ?

‘ A. 1. In the largest Signification, they are all Christians
 ‘ who are neither Jews nor Gentiles.

‘ 58 Q. Do the Papists deserve the Name of Chris-
 ‘ tians ?

‘ A. No, because their Worship doth consist of a mix-
 ‘ ture of Gentilism, Judaism and Christianity. *Rev. 11.*
 ‘ 2. The Court which is without the Temple leave out, and
 ‘ measure it not ; for it is given unto the Gentiles, and the holy
 ‘ City shall they tread under Foot forty and two Months. *Rev.*
 ‘ 17. 8. The Beast that thou sawest, was, and is not.

‘ 59 Q. What doth it imply besides to be a Christian ?

‘ A. To profess the Doctrine of Christ, to believe and
 ‘ to imitate Christ.

‘ 60 Q. What more ?

‘ A. To have such a Relation to Christ, as to bear
 ‘ that Name deservedly.

‘ 61 Q. What things do belong to this ?

‘ A. 1. To be his Disciple. *Isa. 54 13. All thy Children*
 ‘ *shall be taught of the Lord.* 2. To be his Servant. *Isa.*
 ‘ *44. 5. One shall say, I am the Lord's, and another shall*
 ‘ *call himself by the Name of Jacob ; and another shall subscribe*
 ‘ *with his Hand unto the Lord, and surname himself by the*
 ‘ *Name of Israel.* *Act. 27. 23. There stood by me this*
 ‘ *Night the Angel of God, whose I am, and whom I serve.*
 ‘ 3. To be a Souldier of Christ under his Banner. *Psal.*
 ‘ *110. 3. Thy People shall be willing in the day of thy Power,*
 ‘ *&c.* 2 *Tim. 2. 2. Thou therefore endure Hardness as a*
 ‘ *good Souldier of Jesus Christ.* 4. To be his Bride, and
 ‘ to have him for our Husband. *Isa. 4. 1. In that day*
 ‘ seven

‘ seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel, only let us be call’d by thy Name, to take away our Reproach. Isa. 54. 5. Thy Maker is thy Husband. 5. To be Children of him as Father. Isa. 43. 6. Bring my Sons from far, and my Daughters from the end of the Earth, even every one that is called by my Name. 6. To be his peculiar Property, on whom his Name and Seal is put. Rev. 3. 12. Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is new Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new Name 7. To be closely united with him as the Branches are with the Vine, the Members with the Head, &c. 1 Cor. 12. 12. As the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ. The Reason is, because those that have such a kind of Relation to any one, us’d to be call’d by his Name.

‘ 62 Q. What doth this Name further imply?

‘ A. 4. It implieth also, that those that bear this Name in Truth, ought also to partake of the anointing of Christ, 1 Joh. 2. 20. Ye have an Unction from the holy One.

‘ 63 Q. What doth that consist in?

‘ A. That as Christ was, they shall also be anointed with the Holy Ghost. See Psal. 130. 3.

‘ 64 Q. What doth it further imply?

‘ A. 5. That they also be in their Measure anointed as he was, to wit, to be Prophets, Priests and Kings.

‘ 65 Q. What doth the Prophetical Office of a Christian consist in?

‘ A. In this, 1. That he himself is taught of God, Isa. 54. 13. 2. That he is also able to teach others. 1 Pet. 2. 9. Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the Praises of him who hath call’d you out of Darknes into his marvellous Light. Isa. 43. 21. This People have I formed for my self, they shall shew forth my Praise.

‘ 66 Q. Are Christians also Priests?

‘ A. Yes,

‘ A. Yes; but spiritual Ones. Isa. 61. 6. *Ye shall be named the Priests of the Lord; Men shall call you the Ministers of our God, &c.* Rev. 1. 6. *And hath made us Kings and Priests to God and his Father.*

‘ 67 Q. In whardoth their Priestly Office consist?

‘ A. That they may approach unto God in the Sanctuary, and offer up to him the Sacrifices of Prayers and Thanksgiving, also present their Bodies an acceptable Sacrifice to God, Rom. 12. 1. Besides all this, all those things which belong’d to the Priests of the Old Testament may be found after a spiritual manner in the Believers of the New Testament.

‘ 68 Q. Are they also Kings?

‘ A. Yes; 1 Pet. 2. 9. *Ye are a royal Priesthood.* Rev. 1. 6. *And hath made us Kings.*

‘ 69 Q. Why are they call’d Kings?

‘ A. 1. Because of their royal and noble Spirit. Psal. 51. 12. *Uphold me with thy free (or noble, princely) Spirit.* 2. Because they also overcome, 1. the World; 1 Joh. 5. 4. *Whatsoever is born of God, overcometh the World; and this is the Victory that overcometh the World, even our Faith,* 2. Sin, 1 Cor. 9. 27. *I keep under my Body, and bring it into Subjection.* 3. Themselves, Prov. 16. 32. *He that is slow to Anger is better than the mighty, and he that ruleth his Spirit, than he that taketh a City.* 4. Satan, Rev. 12. 11. *They overcame him with the Blood of the Lamb, and by the Word of their Testimony, and they lov’d not their Lives unto Death.* 5. Because of their more than royal Riches. Luk. 22. 29. *I appoint unto you a Kingdom, as my Father has appointed unto me.* Psal. 31. 19. *O how great is thy Goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the Sons of Men!* 1 Cor. 3. 21, &c. *Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or things present, or things to come, all are yours: And ye are Christ’s, and Christ is God’s.*

U S E.

‘ 70 Q. Have you any thing to offer relating to the things treated of?

‘ A. Yes; 1. The Name of *Jesus* or Saviour teacheth us, that Salvation is only in Christ, Act. 4. 12. *Neither is there*

' there Salvation in any other ; for there is none other Name
 ' under Heaven given among Men, whereby we must be sav'd.
 ' And that we must look for it no where but in Christ ; and
 ' we must not be contented to know that there is such a
 ' Saviour, but give our selves no rest until we know whe-
 ' ther we partake of him ; of which we can be certain, 1.
 ' When he is precious unto us. 1 Pet. 2. 7. Unto you there-
 ' fore which believe he is precious. And we but little esteem
 ' all things besides him. Phil. 3. 8. Yea doubtless and I
 ' count all things but Loss, for the Excellency of the Knowledg
 ' of Christ Jesus my Lord, for whom I have suffer'd the Loss
 ' of all things, and do count them but Dung, that I may win
 ' Christ. Psal. 73. 25. Whom have I in Heaven but thee ?
 ' and there is none upon Earth that I desire besides thee.
 ' 2. When we are ardently desirous after Jesus. Psal. 42.
 ' 1. As the Hart panteth after the Waterbrooks, so panteth
 ' my Soul after thee. Psal. 63. 25, 26. And when we can
 ' have no Satisfaction, but in the enjoying of him. 3. When
 ' we love him, rejoice our selves in him, and endeavour
 ' to please him.

' 71 Q. What Use do you gather from the Circumcision
 ' of Christ ?

' A. 1. To magnify his Love, who for the sake of his
 ' Elect would be made under the Law, and when he was
 ' young and tender, shed his Blood. 2. To rejoice, that by
 ' the Circumcision of Christ the Circumcision of the Old Tes-
 ' tament is now abolished, and the Impurity and Covering
 ' of the Law is now removed. 3. That I may partake of
 ' the spiritual Circumcision of the Heart, because without
 ' it we cannot be spiritual Israelites nor Christians. Ezek.
 ' 44. 9. Thus saith the Lord God, No Stranger uncircumcised
 ' in Heart, nor uncircumcised in Flesh, shall enter into my
 ' Sanctuary. Col. 2. 11. In whom also ye are circumcised
 ' with the Circumcision made without hands, in putting off the
 ' Body of the Sins of the Flesh, by the Circumcision of
 ' Christ.

' 72 Q. What Use do you gather from the Name of
 ' Christ ?

' A. That it is not enough to know that Jesus is the
 ' Christ, but that we must believe in him as such.

' 73 Q. What is required to believe in him as Christ ?

' A.

‘ A. To own him in Truth as the great Prophet, on
 ‘ whose Law the Islands should wait ; as a High Priest made
 ‘ perfect, to whom we must look for our Reconciliation ;
 ‘ as the only Sovereign, to whom all must be subject.
 ‘ 2. That we consider him as such for our selves, make
 ‘ such an use of him, trust in him, and make him our Re-
 ‘ fuge.

‘ 74 Q. What use must we make of Christ as *Prophet* ?

‘ A. That with a denying of our own Wisdom, and
 ‘ with a desire to be taught of him, we do sit at his feet,
 ‘ to be instructed out of his Word by his Spirit ; being
 ‘ willing to believe all that which is testified, and to do
 ‘ that which he commandeth. So we must make use of
 ‘ Christ for Wisdom ; 1 Cor. 1. 30. *Who is made unto us*
 ‘ *Wisdom.*

‘ 75 Q. What do you learn from the consideration of his
 ‘ *Priestly Office* ?

‘ A. 1. That when Sin is heavy or grievous to us, we
 ‘ may go to him by Faith, cast our Sins upon him, and
 ‘ look for Reconciliation from him. 2. To make use of
 ‘ him as our Advocate with the Father. 1 John 1. 2. *My*
 ‘ *little Children, these things write I unto you, that ye sin*
 ‘ *not ; and if any man sin, we have an Advocate with the*
 ‘ *Father, Jesus Christ the Righteous.*

‘ 76 Q. What do we owe to him as *King* ?

‘ A. Subjection to him, and Obedience to his Royal
 ‘ Law, and to use our utmost Endeavours that his King-
 ‘ dom may be more and more enlarged.

‘ 77 Q. What do you learn from the name of *Chris-*
 ‘ *tians* ?

‘ A. 1. That we must not be called after any one but
 ‘ Christ, so as in Spirituals not to be subject nor Servants to
 ‘ Men. 1 Cor. 1. 12, 13. *It is declared to me, that every one of*
 ‘ *you saith, I am of Paul, and I of Apollos, and I of Cephas,*
 ‘ *and I of Christ. Is Christ divided ? Was Paul crucified*
 ‘ *for you ? Or were you baptized in the name of Paul ?*
 ‘ Chap. 7. 23. *Ye are bought with a Price, be not ye the*
 ‘ *Servants of Men.* 2. And look to it, we do not make
 ‘ a vain Shew of this Name ; but behave our selves as the
 ‘ Dignity of a Christian requireth, by shewing forth,
 ‘ (1.) That we are closely united to Jesus. (2.) That
 ‘ we

we are his Disciples, Children, Bride, Servants, &c.
(3.) That we have received the Unction of the Holy
Ghost. (4.) That we do shew our selves spiritual Pro-
phets, Priests and Kings ; which are too long to enlarge
upon.

C H A P. XIX.

Of the States of Christ.

1 *Quest.* **I**N how many States can we consider Christ ?

A. In two : the state of his *Humiliation*, and of his *Exaltation*. See Isa. 53. 10, 11, 12. *It pleased the Lord to bruise him, he hath put him to Grief: When thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his days, and the Pleasure of the Lord shall prosper in his Hand. He shall see of the travel of his Soul, and shall be satisfied; by his Knowledg shall my righteous Servant justify many, for he shall bear their Iniquitys. Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong; because he has poured out his Soul unto Death; and he was numbred with Transgressors, and he bare the Sin of many, and made Intercession for Transgressors.* 1 Pet. 1. 11. *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ, and the Glory that should follow.* Phil. 2. 7—10. *But made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of Men: And being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every Name: That in the name of Jesus every Knee shall bow, of things in Heaven, and things in Earth, and things under the Earth.*

2 *Q.* How many degrees are there in the state of *Humiliation* ?

A. Three, his *Suffering*, *Death*, and *Burial*.

3 Q. In what did he suffer ?

A. In his Soul : *Isa. 53. 10. When he shall make his Soul an Offering for Sin.* And in his Body : *1 Pet. 2. 24. Who his own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness ; by whose Stripes ye were healed.*

4 Q. Did the Divine Nature also suffer ?

A. No, that cannot suffer, for that would be an Imperfection.

5 Q. Why doth *Paul* say then, that the Lord of Glory was crucified ? *1 Cor. 2. 8.*

A. He speaketh thus, because of the close Communion between the Humane and Divine Nature ; intimating that the same Person, which was God as well as Man, did suffer and was crucified : Altho properly not the Divine, but the Humane Nature did suffer.

6 Q. What happen'd then to the Divine Nature in his Suffering ?

A. 1. By reason of the Humiliation of the Humane Nature, the Rays of the Divine Glory were much eclipsed ; so as that the Godhead did not shine forth so clear in Christ. 2. The Divine Nature sustain'd the Humane Nature, to bear the Wrath of God. 3. It gave unto the Suffering of Christ a most excellent Weight and Dignity.

7 Q. What did Christ suffer ?

A. He did bear the Wrath of God against Sin.

8 Q. How do you understand that God was wroth with Christ ?

A. 1. Not as God ; for thus the Father loveth the Son. *John 3. 35. The Father loveth the Son.* Chap. 17. 24. *For thou lovedst me before the Foundation of the World.* 2. Nor as an holy Man. 3. Nor as Mediator God-man, for as such he loveth him. *Prov. 8. 24, 30. I was set up from everlasting : Then I was by him, as one brought up with him ; and I was daily his Delight, rejoicing always before him.* Mat. 3. 17. *John 10. 17. My Father does love me, because I lay down my Life.* 4. But as it was requisite in order to Satisfaction for Sin, that he must undergo the Wrath of God against Sin.

9 Q. What do you comprehend under the Suffering of Christ?

A. His mean Birth, his bloody Circumcision, his shifting about in his Youth, his poor and indigent Life. *Mat. 8. 20. The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.* His Persecutions, the Gainsaying and Reproaches which he suffered, his Soul's Trouble in *Gethsemane*, his Suffering before the Judgment-Seats and the Palace, and lastly the Consummation of all upon *Golgotha*.

“ 10 Q. But were not his Sufferings on *Golgotha* only for Atonement for Sins?

“ A. No; for the Holy Scripture declareth that all the Sufferings of Christ were to satisfy for those that are his. *Isa. 53. 4, 5, 7. Surely he hath born our Griefs, and carried our Sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed. He was oppressed, and he was afflicted. Heb. 2. 10. It became him for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect thro Suffering. 1 Pet. 2. 21—24. Even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps: Who did no Sin, neither was Guile found in his mouth. Who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously: Who his own self bare our Sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness, by whose Stripes ye were healed.*

11 Q. What Death did he die?

A. That of the Cross.

12 Q. And why this Death, rather than any other?

A. Because he was this way to become a Curse for the Sinner; for it is written, *Cursed is every one that hangeth on a Tree, Deut. 21. 23. Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree.*

“ 13 Q. What doth it imply?

“ A.

“ A. By this, that he that was hanged was accounted
 “ a *Curse*, God imply'd and shew'd forth before the Eyes
 “ of all *Israel*, that the *Curse* was not yet taken away.
 “ But that he that was hanged was to be buried before
 “ night, implied, that the *Curse* was to be once so re-
 “ moved by Christ as one hanged on a Tree; and this, be-
 “ fore the Evening-tide of the time of the Old Testament
 “ should be elapsed: otherwise the Land would have been
 “ defiled, because it would have appeared that they seemed
 “ thereby to deny, that the *Curse* was thus also to be bu-
 “ ried with Christ.

‘ 14 Q. Why was Christ to suffer and to die?

‘ A. Not only to confirm his Doctrine, and to leave us
 ‘ an Example of Patience, as the Socinians would have us
 ‘ think (for that the Martyrs did likewise) but particularly,
 ‘ that he might by his Death make Satisfaction to the Jus-
 ‘ tice of God, and reconcile the Sinner to God. Rom. 3.
 ‘ 25. Whom God hath set forth to be a Propitiation thro
 ‘ Faith in his Blood, to declare his Righteousness for the Re-
 ‘ mission of Sins that are past, thro the forbearance of God.
 ‘ Heb. 9. 15. For this Cause, he is the Mediator of the New
 ‘ Testament, that by means of Death, for the Redemption of
 ‘ Transgressions that were under the first Testament, they
 ‘ which are called might receive the Promise of eternal Inhe-
 ‘ ritance, &c. Heb. 2. 14, 15. Forasmuch then as the
 ‘ Children are Partakers of Flesh and Blood, he also himself
 ‘ likewise took part of the same, that thro Death he might
 ‘ destroy him that had the power of Death, that is, the Devil:
 ‘ And deliver them, who thro fear of Death were all their
 ‘ Life-time subject to Bondage.

‘ 15 Q. Did Christ die not only for the good of the
 ‘ Elect, but also in their stead?

‘ A. Yes indeed, in their stead. 2 Cor. 5. 14, 15, 21. We
 ‘ thus judg, if one died for all, then were all dead; and
 ‘ that he died for all, that they which live, should not hence-
 ‘ forth live unto themselves, but unto him which died for
 ‘ them, and rose again. For he hath made him to be Sin for
 ‘ us who knew no Sin; that we might be made the Righte-
 ‘ ousness of God in him. Isa. 53. 6. The Lord hath laid on
 ‘ him the Iniquity of us all. Job 33. 24. He is gracious unto
 ‘ him, and saith, Deliver him from going down into the Pit,

I have found a Ransom. Mat. 20. 28. The Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many. 1 Tim. 2. 6. Who gave himself a Ransom for all, to be testified in due time. Rom. 5. 6. For when we were yet without Strength, in due time Christ died for the Ungodly. 1 Pet. 3. 18. Christ also hath once suffered for Sins, the Just for the Unjust, that he might bring us to God.

16 Q. What made the Death and the Suffering of Christ to be of such a Value, Weight and Dignity, as to be sufficient to make satisfaction for the Elect?

A. 1. That as true God he was united to the humane Nature, which he offer'd up; this afforded a particular Dignity to the same: Heb. 9. 14. *How much more shall the Blood of Christ, who thro the eternal Spirit offered himself without spot to God, purge your Consciences from dead Works to serve the Living God?* 2. In that his Sacrifice was holy and unspotted, and himself suffered all innocently with respect to God and Man. 3. In that his Suffering was exceeding grievous and terrible.

17 Q. What made the Sufferings of Christ so much more grievous and terrible than those of the Martyrs, who nevertheless sustained several other, and as it seemeth, more heavy Torments and exquisite Pains?

A. These enjoyed the Comforts of God in their Souls, which could make them rejoice and triumph, even in the midst of the Flames: but Christ was deserted of his Father, who powerfully wrought, even by the Effusion of his Wrath, upon his Soul and Body.

18 Q. Was Christ also buried?

A. Yes, and this is the third degree of his Humiliation.

19 Q. Was the Soul of Christ, when separated from the Body, in Hell?

A. No; but in Heaven. Luke 23. 43. *To day shalt thou be with me in Paradise.*

20 Q. What does this Article imply, *Descended into Hell?*

A. It signifieth either the same with his Burial, or Torments of Hell in his Soul, which he underwent in his Suffering before his Death.

21 Q. Why was Christ to be buried?

A. 1. That the Curse might be taken away from the Earth. 2. To signify the certainty of his Death and Resurrection. 3. That he might closely follow Death, even into its remotest hiding Places. 4. That he might remove the Terror of the Grave from those that are his.

22 Q. Was Christ to continue always in a state of Humiliation?

A. No; but he was to enter into his Glory. Luke 24. 26. *Ought not Christ to have suffered these things, and to enter into his Glory?*

23 Q. With how many degrees of Exaltation is Christ glorified?

A. With three: 1. *His Resurrection.* 2. *His Ascension into Heaven.* 3. *His Sitting at the right hand of God.*

24 Q. How long did he remain in the Grave?

A. From Friday in the Afternoon until the morrow of the first day of the Week, which is to the third day. Luke 24. 21. *But we trusted that it had been he which should have redeemed Israel; and besides all this, to day is the third day since these things were done.*

25 Q. But was he not to remain three intire Days and Nights in the Grave, according to the Type of *Jonah*?
Mat. 12. 40.

A. 1. It is not certain that *Jonah* remained three times twenty four hours in the Whale's Belly; for he was actually cast up the third day. 2. The Scripture does use sometimes to call a part of twenty fours an intire day and night. See *Esth.* 4. 16. where *Esther* saith, that she would fast three Days and three Nights; yet on the third day she was eating at the King's Table, *Esth.* 5. 1.

26 Q. Is Christ also really risen?

A. Yes indeed, and this Truth stands upon a sure Foundation and undoubted Testimonies. See 1 Cor. 15. 3, 4, 5, 6. *I have delivered unto you that which I also received, that Christ was buried, and that he rose again the third day according to the Scriptures: And that he was seen of Cephas, then of the Twelve. After that he was seen of above five hundred Brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.* See further, *Ver.* 7, 8, 14—18.

27 Q. By whom was he raised ?

A. By the power of the Father. Acts 2.24. *Whom God hath raised up, having loosed the pains of Death, because it was impossible that he should be holden of it.* To which the holy Writers always keep an eye, when he is said to be raised up. Which implieth that the Father, after that every thing was in his Death fulfilled and finished, gave him an Acquittance, and thus set him at Liberty out of the Grave, as out of a Prison.

28 Q. Was he not also raised by his own Divine Power?

A. Yes ; for the Will of the Father and of the Son is the same, and there is regard had to that Right which the Son of God had to reassume his own Body. See John 2. 19, 21. *Jesus answered and said unto them, Destroy this Temple, and in three days time I will raise it up. But he spake of the Temple of his Body.* John 10. 18. *No Man taketh my Life from me, but I lay it down of my self : I have power to lay it down, and I have power to take it again.*

29 Q. Was he also raised by the power of the Holy Ghost?

A. This seemeth to be implied, Rom. 8. 11. *If the Spirit of him that raised up Jesus from the dead dwell in you ; he that raised up Christ from the Dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* For the power of the Father, and of the Son, is also the power of the Holy Ghost.

30 Q. Was the Resurrection of Christ also predicted?

A. Yes ; Christ rose the third day according to the Scriptures, 1 Cor. 15. 4. See Gen. 3. 15. Job. 19. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.* Jer. 31. 26. Psal. 8. 5. *Thou hast made him a little lower than the Angels, and hast crowned him with Honor and Glory.* Psal. 16. 9, 10, 11. *Therefore my Heart is glad, and my Glory rejoiceth : My Flesh also shall rest in Hope : For thou wilt not leave my Soul in Hell, neither wilt thou suffer thy holy One to see Corruption. Thou wilt shew me the Path of Life ; in thy Presence is Fulness of Joy, at thy right Hand there are Pleasures for evermore.* Psal. 22. 21, 22. Psal. 40. 2, 3. Psal. 118. 22. *The Stone which*

which the Builders refused, is become the head-Stone of the Corner. Jer. 31. 26. Upon this I awaked, and behold my Sleep was sweet unto me.

‘ 31 Q. Were there also Types that preceded his Resurrection?

‘ A. Yes, very many: As 1. *Adam* awaking out of his Sleep. 2. *Noah’s* being saved from the Deluge with his Family. 3. *Isaac’s* Redemption. 4. *Joseph’s* Exaltation. 5. *Moses’s* being taken up out of the Water. 6. The Rod of *Aaron* that budded. 7. The Bird that in the Purification of the Leper was dypt in the Blood of the other, the living Bird being let loose, Lev. 14. 4—7.

‘ 32 Q. Are not there also others that represented more distinctly the time of his Resurrection?

‘ A. Yes: As 1. the Type of *Jonas*. Mat. 12. 40. As *Jonas* was three Days and three Nights in the Whale’s Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth. 2. The Manna, which was not found in the Field from Friday to the 1st day of the Week. 3. The waving of the first Sheaf on the 16th day of the month *Nisan*, which is just the day of Christ’s Resurrection, Lev. 23.

‘ 33 Q. Why was the Resurrection of Christ necessary?

‘ A. Because it concerned the Glory of the Father, and of the Son: Of the Father, for he was raised up from the Dead by the Glory of the Father, Rom. 6. 4. And of the Son; for he was, by the Resurrection of the Dead, declared to be the Son of God with Power.

‘ 34 Q. Had not the Elect also an Interest in it?

‘ A. They chiefly: for in the Resurrection of Christ they find, First their Justification: Rom. 4. 25. Who was delivered for our Offences, and was raised again for our Justification. And the Answer of a good Conscience toward God; 1 Pet. 3. 21. The Answer of a good Conscience towards God, by the Resurrection of Jesus Christ. Secondly, their Sanctification, 1 Pet. 1. 21. Col. 2. 12. Rom. 6. 4, 5, 11. We are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection. Like-
‘ wise

‘ *wise reckon ye also your selves to be dead indeed unto Sin,
 ‘ but alive unto God thro Jesus Christ our Lord. Thirdly,
 ‘ their Resurrection unto Salvation and Glorification.
 ‘ 1 Cor. 15. 12. If Christ be preached that he rose from the
 ‘ Dead, how say some among you, that there is no Resurrec-
 ‘ tion of the Dead? 1 Thess. 4. 14. If we believe that Je-
 ‘ sus died and rose again, even so them also which sleep in
 ‘ Jesus will God bring with him. Besides other Benefits
 ‘ which flow forth to Believers of the New Testament, by
 ‘ virtue of the Resurrection of Jesus. See Acts 13. 34.
 ‘ That he raised him up from the Dead, now no more to return
 ‘ to Corruption, he said on this wise, I will give you the
 ‘ sure Mercies of David. Compared with Isa. 55. 3. In-
 ‘ cline your Ear and come unto me, hear and your Soul shall
 ‘ live, and I will make an everlasting Covenant with you,
 ‘ even the sure Mercies of David.*

35 Q. How long did Christ remain upon Earth after his Resurrection?

A. Forty days.

36 Q. What did he during that time?

A. He instructed his Disciples in the things pertaining to his Kingdom, Acts 1. 3.

37 Q. But was he to remain always upon Earth?

A. No, for his Kingdom is not of this World.

38 Q. What is the second step of his Exaltation?

A. His Ascension into Heaven. Acts 1. 9 — 11. *While they beheld he was taken up, and a Cloud received him out of their Sight: And while they looked stedfastly toward Heaven as he went up, behold two Men stood by them in white Apparel; who also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.*

39 Q. Was that also predicted?

A. Yes. Psal. 47. 5. *God is gone up with a Shout, the Lord with the Sound of a Trumpet.* Psal. 68. 18. *Thou hast ascended on high, thou hast led Captivity Captive, thou hast received Gifts for Men; yea for the Rebellious also, that the Lord God might dwell among them.* Psal. 8. 1. Psal. 40. 3.

‘ 40 Q. Was the Ascension of Christ also typified before?

- ‘ A. Yes. 1. By the taking up of *Enoch* and *Elias*.
 ‘ 2. By the High Priest’s entring into the Holy of Holies,
 ‘ 3. By Manna in the golden Vessel. 4. By the budding
 ‘ of *Aaron’s Rod*, which was brought into and kept in the
 ‘ Holy of Holies. 5. Also by the bringing back of the
 ‘ Ark of the Covenant from the Land of the *Philistines*,
 ‘ into the inner Sanctuary.

41 Q. What is the third degree of Christ’s Exaltation?

A. His sitting at the right Hand of God. *Psal. 110. 1.*
 2. *The Lord said unto my Lord, Sit thou at my right Hand,*
till I make thine Enemies thy Footstool. The Lord shall send
the Rod of thy Strength out of Sion; rule thou in the midst
of thine Enemies. Heb. 1. 3. When he had by himself purged
our Sins, he sat down on the right Hand of the Majesty on high.

42 Q. Must this Phrase be taken properly?

A. No, for God hath no right Hand, nor any humane Parts.

43 Q. What doth this sitting at the right Hand of God then imply?

A. That Christ Jesus as Mediator, is exalted King at his Ascension, so as to partake of the Throne and Scepter of God his Father, and by consequence is exalted to the highest Honor and Dignity. See *Psal. 110. 1, 2. 1 Cor. 15. 25.* For he must reign, till he hath put all Enemies under his Feet. *Eph. 1. 20. Rev. 3. 21. To him that overcometh will I give to sit with me in my Throne, even as I also overcame, and am sat down with my Father in his Throne.*

‘ 44 Q. But doth it not import something very significant, that he is said to sit at the right hand of God?

‘ A. Yes, for thereby is signified, (1.) That he is no longer in the form of a Servant; for it is not proper for Servants to sit, but to stand, *1 Kings 10. 8. Dan. 7. 16.*
 ‘ (2.) That he is the Judge and Lawgiver of his Church, *Isa. 33. 22. Zach. 6. 13. He shall bear the Glory, and shall sit and rule upon his Throne. Isa. 6. 1.* (3.) That he resteth from his Work finished, *Heb. 1. 3.* quite otherwise than the High Priest did formerly, who was not allowed to sit down in the Holy of Holies, nor to tarry there long.

‘ 45 Q. What Benefit doth the Church receive from the Ascension of Christ, and from his Sitting at the right hand of God?

‘ A. 1. That she hath Christ now no longer in his Humiliation, but in his Exaltation, the object of her Faith.
 ‘ 2. That he reigneth now in his Church, having put down and abolished the old Dignitaries called Gods. *Psal. 82. 6, 7. I have said, ye are Gods, and all of you are Children of the most High : But ye shall die like Men, and fall like one of the Princes.* 3. That he is our Intercessor with the Father. *Zech. 6. 13. He shall be Priest upon his Throne. Rom. 8. 34. Who is even at the right Hand of God, who also maketh Intercession for us.* 4. That Believers are in and with him exalted to be Kings. *Rev. 1. 6. Who has made us Kings and Priests unto God and his Father.* Chap. 3. 4. 5. That the Spirit is poured out richly. *John 7. 39. The Holy Ghost was not yet given, because that Jesus was not yet glorified. Acts 2. 38. Being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this that ye now see and hear.* 6. That the Gentiles are converted, and that all the Enemies of his Church shall at last be overcome. See *Psal. 110.* throughout.

U S E.

‘ 46 Q. What use do you infer from the Humiliation and Suffering of Christ?

‘ A. 1. We learn by it to know how to adore and to fear the unbiassed Righteousness of God, who could not suffer Sin to go unpunish’d. 2. To admire the unspeakable Love of God the Father, and of Christ, which herein eminently shined forth.

‘ 47 Q. How must the Suffering of Christ be considered in respect of its Weight and Value?

‘ A. In his outward Suffering in general, and in every part of it in particular, we must consider;

‘ 1. Who suffered.

‘ 2. What he suffered.

‘ 3. By whom he suffered.

‘ 4. Where he suffered.

‘ 5. For whom he suffered.

‘ 6. When he suffered.

‘ 7. Upon what account he suffered. (1.) For Sins.

In which must be considered, not only how the Sins of

‘ the Elect are the Cause of all his Suffering ; but in
 ‘ particular, how such Sins have been the Cause of such
 ‘ a part of his Suffering. (2.) Upon the account of
 ‘ God’s Decree. (3.) Upon the account of the Prophecies,
 ‘ (4.) Upon the account of the Types.

‘ 8. How he suffered. (1.) Innocently. (2.) Patient-
 ‘ ly. (3.) With demonstration of Divine Power and
 ‘ Glory.

‘ 48 Q. Did the external Suffering go accompanied with
 ‘ an internal Suffering ?

‘ A. Yes ; for all the external Suffering that he was af-
 ‘ fected with from Man, he was to account as the effect
 ‘ of his Father’s Counsel concerning him. 1. Because he
 ‘ permitted it as Sin. 2. Because he powerfully with and
 ‘ by it poured out his Wrath upon the Soul of Christ.

‘ 49 Q. What must be the further consideration of our
 ‘ Soul about the Suffering of Christ ?

‘ A. 1. We must be desirous to have Communion with
 ‘ him. 2. Examine our selves whether we partake of
 ‘ Christ and his Suffering. 3. Believe in him as such.
 ‘ 4. And upon the consideration of his Love, be stirred
 ‘ up to return him our Love. 5. And rejoice in his
 ‘ Suffering. 6. Also imitate Christ. 1 Pet. 2. 21. *Even
 ‘ hereunto were ye called, because Christ also suffered for us,
 ‘ leaving us an example, that ye should follow his Steps.*
 ‘ Not only while we suffer with him, but also that in the
 ‘ Suffering which befallerh us, we comport our selves ac-
 ‘ cording to his example, in Humility, Patience, Meek-
 ‘ ness, and Submission to God’s Will.

‘ Note, We must use all these Considerations concerning
 ‘ the Suffering of Christ in general, and concerning each
 ‘ Branch in particular.

‘ 50 Q. What further consequence do you draw from
 ‘ the Suffering of Christ ?

‘ A. 1. Hence appeareth, (1.) The horribleness of Sin,
 ‘ for the atoning of which Christ was to undergo such an
 ‘ heavy Suffering, and in particular of those Sins for
 ‘ which he was to undergo this or that part of his Suf-
 ‘ fering. (2.) How fearful it will be for them that are out
 ‘ of Christ, because the Wrath of God remaineth on
 ‘ them. See Luke 23. 31. *If they do these things to a green
 ‘ Tree,*

‘ *Tree, what shall be done to the dry?* Which must serve for
‘ their Conviction and Warning.

‘ 51 Q. What more?

‘ A. 2. That Christ suffered not only in the days of his
‘ Flesh, but that such kind of Suffering he is affected with
‘ even at this time. (1.) In his Person: Heb. 6. 6. *They*
‘ *crucify unto themselves the Son of God afresh, and put him*
‘ *to an open Shame.* (2.) In his mystical Body. See *Acts*
‘ 9. 4. *Saul, Saul, why persecutest thou me?* Mat. 25. 45.
‘ *Verily I say unto you, in as much as ye did it not to one of*
‘ *the least of these, ye did it not to me.* This taketh place
‘ in all manner of Sins, but in particular in such and such
‘ Sins, as are put in opposition to this or that part of his
‘ Suffering.

‘ 52 Q. What doth this exhort us to?

‘ A. 3. That we must affect Christ with the counterpart
‘ of his Suffering: For which end we must consider,
‘ (1.) What are the opposite Sins to every part of his Suf-
‘ fering. (2.) And what Virtues do stand opposite to
‘ those Sins.

‘ 53 Q. What are we to consider further?

‘ A. 4. That we make our Sins, the old Man, the World,
‘ &c. suffer, by hating, slaying and crucifying of them.

‘ 54 Q. What Comfort doth a Believer reap from the
‘ Suffering of Christ in general, and from every part
‘ thereof in particular?

‘ A. 1. That such kind of Suffering will not be inflic-
‘ ted on him. 2. Or then, that it will not be in God’s
‘ Wrath, but be sanctified to the Soul. 3. Nay, that the
‘ quite contrary will happen to them.

‘ 55 Q. What use do you make of the Glorification of
‘ Christ?

‘ A. Besides the excellent Fruit it produceth, we have
‘ this Comfort by it, that *if we suffer with him, we also*
‘ *shall be glorified with him,* Rom. 8. 17.

‘ 56 Q. What benefit do you gather in particular from
‘ his Resurrection?

‘ A. That it is not enough to know the Truth of his
‘ Resurrection according to the Scriptures, but that we
‘ must also examine whether we do partake of the same,

‘ 57 Q.

‘ 57 Q. Which way can we do this ?

‘ A. 1. If we are dead with him as to our Sins and the
 ‘ World. Col. 3. 3, 5. *Ye are dead, and your Life is hid*
 ‘ *with Christ in God. Mortify therefore your Members which*
 ‘ *are upon the Earth, Fornication, Uncleanneſs, inordinate*
 ‘ *Affection, evil Concupiſcence, and Covetouſneſs which is Ido-*
 ‘ *latry.* 2. If there is wrought in us a new ſpiritual Life,
 ‘ Rom. 6. 4. quoted before. 3. If we ſeek the things that
 ‘ are above. Col. 3. 1. *If ye then be riſen with Chriſt,*
 ‘ *ſeek thoſe things which are above, where Chriſt ſitteth on*
 ‘ *the right hand of God.*

‘ 58 Q. What is our Duty towards Jeſus, now he is
 ‘ aſcended up into Heaven, and ſits at the right hand of
 ‘ God ?

‘ A. 1. Since he is thereby exalted King, we are oblig’d
 ‘ to own him as ſuch, to do him Homage, and behave our
 ‘ ſelves as his Subjects. 2. We muſt follow after him into
 ‘ Heaven, by our Faith, Prayers, Meditation, and by ſeek-
 ‘ ing after heavenly things, Col. 3. Heb. 10. 20. 3. Since
 ‘ Chriſt our Head is glorified or raiſed to Glory, we his
 ‘ Members ought to be glorified here in Holineſs. For ſuch
 ‘ as are unclean and polluted, and daily deſile themſelves
 ‘ with Sin, do not ſute with ſuch a glorious Head.
 ‘ 4. Since we have ſuch an High Prieſt that is paſſed into
 ‘ the Heavens, we muſt hold faſt our Profeſſion, and come
 ‘ with boldneſs unto the Throne of Grace, that we may ob-
 ‘ tain Mercy, and find Grace to help in time of need, Heb.
 ‘ 4. 14, 16. For he is there Prieſt upon his Throne, Zech.
 ‘ 6. 13. 1 John 2. 2.

C H A P. XX.

Of the Christian Church.

1 *Quest.* DID Christ Jesus die, and was he glorified
for the good of all the Children of Men?

A. Tho God publisheth and declareth the Gospel of
Christ crucified and glorified, unto all men, and calleth
them to Faith and Conversion; Isa. 45. 19. *Look unto
me, and be ye saved, all the ends of the Earth.* 1 Tim.
2. 4. *Who will have all men saved, and to come to the
Knowledge of the Truth.* And even Reprobates may gather
some Benefits from the Merits of Christ: see Heb. 6.
4—6. Yet properly his Merits are not for all: See
John 17. 9. *I pray not for the World, but for them which
thou hast given me, for they are thine.* John 10. 27, 28.
*My Sheep hear my Voice, and I know them, and they follow
me: And I give unto them eternal Life, and they shall
never perish, neither shall any man pluck them out of my
Hand.* John 3. 36. *He that believeth on the Son hath
everlasting Life.* Compared with Acts 13. 48. *As many
as were ordained to eternal Life, believed.*

2 Q. Yet John telleth us, that Christ is made a Propi-
tiation not only for our Sins, but also for the Sins of the
whole World, 1 John 2. 2. What say you to this?

A. He intends only to prove, that the difference be-
tween Jew and Gentile is taken away. See Eph. 2.
12—18. according to Gen. 12. 3. *In thee shall all the
Families of the Earth be blessed.* Rom. 3. 22. *The Right-
eousness of God, which is by Faith of Jesus Christ, unto all,
and upon all them that believe; for there is no difference.*
Rev. 5. 9. *Thou wast slain, and hast redeemed us to God by
thy Blood, out of every Kindred, and Tongue, and People,
and Nation.* So that Christ was a Propitiation, not only
for Believers of the Jews, but also of the Gentiles; and
not only for the Believers then living, but also for those
that should live to the end of the World.

3 Q. Who are those then that partake of Christ, and all his Merits?

A. Those that are given unto Christ from Eternity, to be a People and Seed, to be his Sheep and Inheritance: In a word, those that belong to his Church. See *Act. 20, 28. The Church of God which he hath purchas'd with his own Blood.*

4 Q. What do you understand by the Catholic Church, or People, taken in the largest Sense?

A. The whole Multitude of the *Eleſt*, called and faithful Ones.

5 Q. What do you understand by the Catholic Christian Church?

A. The Multitude of those, who of Jews and Gentiles are call'd, and powerfully drawn by the Gospel. *1 Pet. 2. 9. Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the Praises of him, who hath called you out of Darkness into his marvellous Light.*

6 Q. But cannot Reprobates also belong to the true Church?

A. By Profession of the Truth they may enter into the outward Court of the Church, *Rev. 11. 2.* and lye unto the Lord. But yet none belong to the true Church but such as are elected, and according to God's eternal Choice powerfully call'd. *Rom. 8. 30. Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* See also *1 Joh. 2. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.* *Rom. 11. 28, 29. Rom. 10. 10. With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. Joh. 3. 5. Verily, verily I say unto thee, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* See also *2 Cor. 6. 16.*

7 Q. Who is the Head of the Church?

A. Jesus Christ. *Eph. 1. 22, 23. He hath put all things under his Feet, and gave him to be the Head over all things*

to the Church; which is his Body, the Fulness of him that filleth all in all. Eph. 4. 15, 16. But speaking the Truth in Love, may grow up into him in all things, which is the Head, even Christ. From whom the whole Body fitly joined together, and compacted by that which every Joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body, unto the edifying of it self in Love.

‘ 8 Q. But is not the Pope of Rome the Head of the Church?

‘ A. No, but while he arrogateth this to himself it appeareth that he is Anti-Christ, and the Image of the Beast. See 2 Thess. 2. 3, 4. That Man of Sin be revealed, the Son of Perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God, shewing himself that he is God. Rev. 13. 1.

‘ 9 Q. Hath there been always a part of the Catholic Church upon Earth?

‘ A. Yes, for there hath been from the Beginning an elect Seed, which hath maintain’d a conflict against the Seed of the Serpent, Gen. 3. 15. and the holy Seed shall never be rooted out. See Math. 16. 18. Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.

‘ 10 Q. But is the Church always visible, so as to indicate or shew a certain Assembly, which maketh up the Church?

‘ A. No, for that which maketh up a true Church is invisible, and consisteth of the inward Man of the Heart; and the Church may be outwardly lessen’d in number, and be much darken’d. See Rom. 11. 3, 4. And Elias said, Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they seek my Life. But what saith the answer of God unto him? I have reserv’d to my self seven thousand men, who have not bow’d the knee to the Image of Baal. Mat. 24. 24. There shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch that (if it were possible) they shall deceive the very Elect. See also Psal. 12.

‘ 11 Q. Where may we meet with the true Church?

‘ A. Among those Assemblys where the Marks of a true Church are found.

‘ 12 Q. What are those Marks?

‘ A. The preaching of the *Word* of God in Purity, and a due Administration of the Sacraments according to the Institution of Christ; these make an outward Assembly; among whom those that do believe and are converted are the *true Church*.

‘ 13 Q. And which is now this Assembly?

‘ A. The Reform’d Church.

‘ 14 Q. Do you then exclude all other Parties from the true Church?

‘ A. No, if they do not err in the essential Points, as for instance in the Justification of a Sinner before God, &c.

“ 15 Q. What is your opinion concerning the Church of *Rome*?

“ A. That she is an Apostate and a multitude of carnal Professors; which maketh up the Beast, set forth in the *Revelations*, Chap. 13, &c.

“ 16 Q. Do you then exclude all those that belong to the Church of *Rome*, from the true Church, and consequently from Salvation?

“ A. We are willing to hope the best of those that are sincere among the Papists, viz. those that trust in Christ and his Merits; but for those that know the Depths of Satan, and those that deny the Doctrine of Reconciliation of a Sinner with God by the Blood of Christ only, we cannot expect much good of them. See Isa. 45. 24. Surely shall one say, In the Lord have I Righteousness and Strength; even to him shall Men come, and all that are incensed against him shall be ashamed. Jer. 17. 5. Thus saith the Lord, Cursed is the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.

“ 17 Q. If the Reform’d Church be the true Church, it is very new: for where was the Church before the Reformation?

“ A.

“ A. The true Church was under the Captivity of Spiritual Babylon, and was much darkned; altho there have been such as did at all times keep close to the true Doctrine, see Cant. 6. 10. Rev. 14. 1, 4. And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand. having his Father's Name written in their foreheads. These are they which were not defiled with Women, for they are Virgins: these are they which follow the Lamb whithersoever he goeth: these were redeem'd from among Men, being the first fruits unto God and the Lamb. Until it pleas'd God, when the Corruption of Doctrine and Manners was come up to the height, to purge his Floor, and to cause the Light of his Truth to shine forth in Brightness, and to remove Errors and Scandals. Rev. 11. 11, 12. After three days and a half the Spirit of Life from God entred into them: and they stood on their Feet, and great fear fell upon them that saw them. And they heard a great Voice from Heaven, saying unto them, Come up hither; and they ascended up to Heaven in a Cloud, and their Enemies beheld them. Rev. 14. 6, 7. I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred and Tongue and People, saying with a loud Voice, Fear God and give glory to him; for the Hour of his Judgment is come, and worship him that made Heaven, and Earth, and the Sea, and the Fountains of Waters.

“ 18 Q. Did our Fore-fathers separate upon good Grounds from the Church of Rome?

“ A. Yes, for it was so corrupted both in Doctrine and Manners, that they could not remain in such a corrupt Church, but with the greatest hazard of their Salvation.

“ 19 Q. But seeing the Reform'd Church is also much decay'd, is there not also cause to separate from it, as do the Labadists?

“ A. By no means; for 1. That Decay is not so general, but that there are a great many yet therein that serve God in Truth. 2. The Doctrine of Truth is profess'd

“ fess’d in the Purity of it, and as long as that is there is
 “ no Cause for Separation. 3. We must also take care
 “ lest that be apply’d to us, which is mention’d *Isa. 65. 5.*
 “ *Come not near to me, for I am holier than thou.*

‘ 20 Q. Since it hath been said, That Christ is the Head
 ‘ of the Church, doth not this take away the Ministry of
 ‘ Pastors and Teachers from the Church ?

‘ A. No, for Christ being ascended up into Heaven,
 ‘ hath given some Apostles, some Evangelists, some Pa-
 ‘ stors and Teachers, for the perfecting of the Saints, for
 ‘ the work of the Ministry, for the edifying of the Body
 ‘ of the Church, *Eph. 4. 11, 12.*

‘ 21 Q. By how many sorts of Pastors did Christ go-
 ‘ vern the Church of the New Testament ?

‘ A. In the Primitive Times there were extraordi-
 ‘ nary ones; *Prophets, Apostles, Evangelists.* Afterwards
 ‘ only ordinary ones, as *Teachers or Pastors, also Elders*
 ‘ and *Deacons.* See *Rom. 12. 6, 7.* Having then Gifts,
 ‘ differing according to the Grace that is given to us, whe-
 ‘ ther Prophecy let us prophesy according to the proportion of
 ‘ Faith; or Ministry, let us wait on our Ministry; or he that
 ‘ teacheth on Teaching; or he that exhorteth on Exhortation;
 ‘ he that giveth let him do it with simplicity, he that ruleth
 ‘ with diligence, he that sheweth Mercy with cheerfulness.
 ‘ 2 Cor. 3. 6.

‘ 22 Q. What is the Office of a Teacher ?

‘ A. 1. To labour in the Word and Doctrine: 1 *Tim. 5.*
 ‘ 17. Let the Elders that rule well, be counted worthy of
 ‘ double Honor, especially they who labour in the Word and
 ‘ Doctrine. To explain and press the Word, for Convic-
 ‘ tion, Exhortation, Reproof and Comfort. *Heb. 13. 17.*
 ‘ Obey them that have the rule over you, and submit your
 ‘ selves; for they watch for your Souls, as they that must
 ‘ give an account, that they may do it with joy, and not
 ‘ with grief, for that is unprofitable for you. *Ezek. 33. 7,*
 ‘ 8, 9. O Son of Man, I have set thee a Watchman unto
 ‘ the House of Israel, therefore thou shalt hear the Word at
 ‘ my Mouth, and warn them from me. When I say unto the
 ‘ wicked, O wicked Man, thou shalt surely dye; if thou dost
 ‘ not speak to warn the wicked from his way, the wicked
 ‘ Man

‘ *Man shall die in his iniquity, but his Blood will I require at thy hand. Nevertheless if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity, but thou hast deliver’d thy Soul.* 2. To go before the People in Prayer. 3. To administer the Seals of the Covenant. 4. To exercise Christian Discipline. 5. To look to it that every thing be done decently, and in Order in the Church. 1 Cor. 14. 33. *God is not the Author of Confusion but of Peace.*

‘ 23 Q. In what doth the exercise of Church-Discipline consist?

‘ A. In that Power which the Lord *Jesus* hath given to his Ministers, and those that are ordain’d with them to be Overseers, to exclude from the Communion of the Church, those that are scandalous in Doctrine or Life. *Math. 18. 15*——*18. Moreover, if thy Brother shall trespass against thee, go and tell him his Fault between thee and him: if he shall hear thee, thou hast gain’d thy Brother. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be establish’d. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen Man and a Publican. Verily I say unto thee, Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loos’d in Heaven.* 1 Cor. 5. 11. *I have written unto you, not to keep Company, if any Man that is called a brother be a Fornicator, or Covetous, or an Idolater, or Railer, or a Drunkard, or an Extortioner; with such an one, no not to eat.* 2 Thess. 3. 14, 15. *If any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be asham’d. Yet count him not as an Enemy, but admonish him as a Brother. And to receive again those that are penitent.*

‘ 24 Q. Is this Power that the Overseers may use, attended with Force and Authority?

‘ A. No; but every thing is to be done in brotherly Love, with Conviction from the Word of God. See *Mat. 18. 8*——*11. Be ye not called Rabbi; for one is your Master, even Christ, and all ye are Brethren. And call no Man your Father upon the Earth; for one is your Father, which*

‘ is in Heaven. Neither be ye called Masters, for one is your
 ‘ Master, even Christ. But he that is greatest among you, shall
 ‘ be your Servant. Ezek. 44. 23, 24. The Sons of Zadock
 ‘ shall teach the People the difference between the holy and pro-
 ‘ phane, and cause them to discern between the unclean and the
 ‘ clean. And in Controversy they shall stand in Judgments ;
 ‘ and they shall judg it according to my Judgments ; and
 ‘ they shall keep my Laws, and my Statutes, in all mine
 ‘ Assemblies, and they shall hallow my Sabbaths.

U S E.

‘ 25 Q. What do you observe from this Chapter ?

‘ A. It is not enough to know that there is a Church ;
 ‘ but since there is no Salvation our of it, therefore every
 ‘ one that is careful of his Salvation ought to endeavour to
 ‘ be a Member of it.

‘ 26 Q. And when are we Members of it ?

‘ A. Not when we are only baptized, and frequent the
 ‘ Lord’s Supper, or joyn our selves by Profession to one
 ‘ Church or other ; but when we are powerfully called,
 ‘ united with Christ and sanctified.

‘ 27 Q. What is our further Duty ?

‘ A. So to carry it, that we may not be a Disgrace, but
 ‘ an Ornament to the Church of God ; that we may be
 ‘ no rotten, but honourable and sound Members of the
 ‘ Body.

28 Q. What more ?

A. That we maintain the Communion of the Saints, and
 love the Brotherhood, as Members of the same Body ; that
 we help each other, and not despise the weak, 1 Cor. 12.
 13—27. pray for the Prosperity of one another, and
 promote as much as we are able the Welfare of the Church
 of God, Psal. 122.

C H A P. XXI.

Of the New Testament and Covenant, and the good Things thereof.

1 Quest. **W**Hat manner of Benefits doth God give unto his Church since the perfecting of Christ by Suffering?

A. Besides the Benefits of the Covenant of Grace, which are common to all Believers at all times (C. 13. Q. 10. & 18.) God maketh them Heirs of the better good Things or more valuable Benefits of the new Testament?

2 Q. Give a Description of the New Testament.

A. It is that free and unalterable Will of God, to give unto all Believers, that should live since the Death and Glorification of Christ, all those more perfect good Things which flow forth from the Righteousness of Christ brought in, as also the Inheritance of the World. See Ezek. 36. 25—27. *I will sprinkle clean Water upon you, and ye shall be clean; from all your Filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them.* Jer. 31. 31—34. *Behold the day is come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah. Not according to the Covenant that I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of Egypt (which my Covenant they brake, altho I was an Husband unto them, saith the Lord) But this is my Covenant that I will make with the House of Israel; After those days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People. And they shall teach no more, every Man his Neighbour, and every*

Man his Brother, saying, know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their Iniquity, and I will remember their Sin no more. Heb. 11. 40. God having provided some better thing for us, that they without us should not be made perfect. Heb. 8. 6. Now hath he obtain'd a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was establish'd upon better Promises.

3 Q. What are these better good Things and Promises?

A. All those good Things mention'd C. 14. Q. 7. where I have shew'd that the State of the Church under the Gospel is more excellent than it was under the Law. See the Places quoted, Jer. 31. 31, &c.

4 Q. Can you reduce the good Things of the New Testament to a certain Number?

A. The Holy Scripture relateth them under several Denominations, and reduceth them sometimes to more, and sometimes to fewer Heads. They are comprehended by God under the Name of Blessing. Gen. 22. 18. In thy Seed shall all the Nations of the Earth be blessed. Gal. 3. 14. That the Blessing of Abraham might come on the Gentiles thro Jesus Christ, that we might receive the Promise of the Spirit thro Faith. Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ. Daniel reduceth them to the number of six, Dan. 9. 24. Jeremy to four, Paul to three, Righteousness, Peace, and Joy in the Holy Ghost, Rom. 14. 17.

5 Q. What is the Cause of this Diversity?

A. On one hand, because all these Benefits are linked together, and come forth from one Source and Original. On the other hand, because they are several and many. For of the Fulness of Christ we receive Grace for Grace, Joh. 1. 16.

6 Q. However, sum up in short the good Things and Privileges of the new Testament.

A. Since Christ is now already come into the World and is made perfect thro Suffering, and is glorify'd, it followeth therefore, 1. That the Righteousness of Christ is now given and bestow'd, as being already brought in.

2. That by reason of this Believers have not any longer a conscience of Sin, which is, that there cannot be kept up a Remembrance again of Sin, Guilt and a Curse yet standing; but that the Hand-writing is torn, and the Church doth now partake of a full or plenary Remission of Sins. Heb. 10. 18. *Where Remission of these is, there is no more Offering for Sin.* Jer. 31. 34. *I will forgive their Iniquity, and I will remember their Sin no more.* 3. That by the Gospel the Mysteries of God are more plainly discover'd, the Shadows remov'd, and a greater Measure of Knowledge is given to the Church. See Rom. 16. 25, 26. *The Revelation of the Mystery, which was kept secret since the World began: But now is made manifest, and by the Scriptures of the Prophets according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith.* 27. *To God only wise, &c.* 1 Cor. 2. 7, 8. 1 Cor. 3. throughout, Isa. 54. 13. & 11. 9. 4. That there is given a larger Measure of the Spirit of God. John 3. 34. *God giveth not the Spirit by Measure.* John 7. 39. 1 John 2. 20, 27. 5. That this Spirit is more evangelical and filial, so to speak, in his Operations, and cauferth generally more Joy and Confidence in Believers. See Gal. 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba Father.* Rom. 14. 9. *The Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost.* Heb. 10. 19—23. 6. That the Yoke of Bondage is now broken, and the Church called to greater Liberty, 2 Cor. 3. 17. Gal. 5. 1. *Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not intangl'd again with the Yoke of Bondage.* 7. That now a mere spiritual Worship taketh place, John 4. 24. 2 Cor. 3. 6, 10. 8. That Believers are not ty'd up any longer to a certain Country or City, neither need to abstain from the use of certain Creatures, but that they are Heirs of the World, and have in Christ a right unto all things. Col. 2. 21, 22. *Let no Man judge you in Meat or in Drink, viz. (Touch not, taste not, handle not: Which all are to perish with the using) after the Commandments and Doctrines of Men.* Psal. 24. 1. compar'd with 1 Cor. 10. 25, 26, 28. 1 Cor. 3. 21—23. 9. That the Middle-wall of Partition between the Jews

and the Gentiles is broke down, and Peace made between them both, *Eph.* 2. 13—22. *Hag.* 2. 10. *Psa.* 72. 3. So that the Church now receiveth the goodly Heritage of the Hosts of Nations, *Jer.* 3. 19.

“ 7 Q. But among these good Things I do not hear *Salvation* after this Life, reckon'd; is not this also an Inheritance of the New Testament?

“ A. *Salvation* after this Life, Believers receive by virtue of the general Testament of Grace, of which we treated *ch.* 7. Q. 34—41. But the good Things now recited are proper to the New Testament, which the Heirs of it receive in this Life, besides the general good Things of the Covenant of Grace, of which see *chap.* 13. Q. 10 to 29. seeing the general Testament of Grace and the New Testament are now so closely twisted together, that sometimes *Salvation* after this Life comes in as an Inheritance of the new Testament: particularly when *Salvation* is consider'd as it is bestow'd by virtue of Christ's Righteousness brought in with complete Consummation (for as such it is a proper Inheritance of the New Testament, see *Heb.* 11. 40. *Psal.* 68. 21.) And whereas *Salvation* consider'd as such, cannot be separated from *Salvation* as it is an Inheritance of the general Testament of Grace, we do not scruple to reckon *Salvation* after this Life, among the good Things of the New Testament.

8 Q. Who are the Heirs of the New Testament?

A. Only the spiritual Seed of Abraham, that is, the Elect and Believers of Jews and Gentiles, living under the last Dispensation. *Isa.* 54. 13. *Psal.* 24. 3, 4.

“ 9 Q. Which way does God make these Heirs partake of these good Things?

“ A. By way of a Federal or Covenant Contract called the New Covenant.

“ 10 Q. But what Answer would you give to those who pretend, that under the Gospel, no Covenant, but only a Testament taketh place?

“ A. 1. If a Covenant doth not take place now, then there hath never been a Covenant of Grace. 2. That the Covenant of Grace is of this Nature, that in certain respects it is only a Testament of God. See *chap.* 7. Q. 39. and *chap.* 11. Q. 34. 3. That no Testament of God

“ God can be imagined, but as it is executed upon the
 “ Sinner by way of a Covenant. 4. That those, who de-
 “ ny that under the new Testament a Covenant taketh
 “ place, do not speak according to the Scriptures, which
 “ often make mention of a Covenant, even with relation to
 “ the times of the New Testament. See Gen. 17. 7. Isa.
 “ 42. 6. & 55. 3. Isa. 56. 4, 6. Isa. 61. 8. 5. That also
 “ the Parts that belong to a Covenant, are generally men-
 “ tion’d. For instance, *I will be a God to thee, and thou shalt*
 “ *be my People*, Jer. 31. 32. *Hos. 2. 22. Joh. 1. 2. Joh. 3.*
 “ *34, 36.* Hence cometh the Word *ὁμολογία* Profession, or
 “ a Stipulation to the Covenant of God, so frequently used
 “ by the Penmen of the New Testament.

‘ 11 Q. Give a Description of the New Covenant.

‘ A. It is that Transaction of God in Christ with the Sin-
 ‘ ner, whereby he promiseth to give by Grace all the good
 ‘ Things of the New Testament, requiring Faith and Con-
 ‘ version; and the Sinner on his side accepts of and as-
 ‘ sents by Faith to it with all his Heart; whereupon he
 ‘ obtaineth a right to expect, with the Answer of a good
 ‘ Conscience, the Promises of God.

“ 12 Q. Are then Believers (now Heirs of a twofold Tes-
 “ tament and Covenant) Partakers of a twofold Covenant;
 “ to wit, of the Testament and Covenant of Grace in general,
 “ and of the New Testament and Covenant?

“ A. In certain respects we may answer yes: But yet
 “ these things cannot be so nicely distinguish’d; for these
 “ two Testaments and Covenants do run into one, so that
 “ none is now an Heir of the one, but he is also at the same
 “ time an Heir of the other Testament; none partake of
 “ the one Covenant, without partaking also of the other
 “ Covenant.

Of Saving Faith.

13 Q. At what time do we partake of the New Cove-
 nant?

A. When we do by Faith accept of, and assent to that
 Covenant.

14 Q. What is Faith?

A. Of this we treated before in *chap. 13. Quest. 22, 31, 32.* But it deserveth our Trouble to treat of it more fully.

15 Q. What do you understand by saving Faith ?

A. The Scriptures give us many and sundry Descriptions of it.

16 Q. Name some of them.

A. *John 3. 33.* It is call'd a sealing of God's Testimony, and is thus described, *to receive the Testimony of God, and to set our Seal to it that God is true.*

17 Q. Why is it called so?

A. Because to believe doth presuppose the Testimony of a credible Witness, which we giving belief to, do assent to it, and rely upon it, so as to subscribe the Testimony with our Hand, and set our Seal to it.

18 Q. Who is that Witness whom we must believe to Salvation ?

A. God only and his Son Jesus Christ. *1 John 5. 9. If we receive the witness of Men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. John 14. 1. Ye believe in God, believe also in me.*

19 Q. And what is the Testimony that God giveth of his Son, and Christ of himself?

A. *This is the Record that God hath given to us eternal Life, and this Life is in his Son, 1 John 5. 11. That only in the Son is Righteousness and Strength, that we must come to him, be justified, and glory in him, Isa. 45. Christ testifieth of himself, That he is the Light of the World, he that followeth him shall not walk in Darkness, but have the Light of Life, John 8. 12. That he is the Way, the Truth and the Life, that no Man cometh to the Father but by him, John 14. 6, &c.*

20 Q. What is the act of Faith now about this matter ?

A. It saith to it not only *Yea* but also *Amen.*

21 Q. What is the meaning of it?

A. That the Sinner is not only convinced of it as the Truth of God's and Christ's Testimony, but it is a thing very desirable to him, that he may with all his heart become a Partaker of Jesus Christ in the manner that he is offered

“ offered to him in the Gospel ; and saith also, *Amen, Lord*
 “ *be it according to thy Word* : and after that he desireth
 “ nothing so much, as that the Promises of God may be-
 “ come Truth in him.

“ 22 Q. But doth he say only *Amen* to the Promises of
 “ God, wishing that they may become Truth in him ?

“ A. No ; but he declareth it upon the whole Testi-
 “ mony of God, and the intire Proposal of the Covenant
 “ of Grace.

“ 23 Q. What doth that Testimony take in besides ?

“ A. That a Sinner, whenever he would partake of
 “ Jesus, must renounce every thing out of or besides
 “ Jesus, and hate Sin in particular, as opposite to the
 “ Communion of Christ, as Darkneſs is to Light. *Prov.*
 “ *9. 6. Forsake the Foolish and live, and go in the way of*
 “ *Understanding.* 2 Tim. 2. 19. *Let every one that nameth*
 “ *the Name of Christ, depart from Iniquity.*

“ 24 Q. Doth a believing Sinner then say *Amen* to
 “ this ?

“ A. Yes : For before he cometh to this Part, that he
 “ is desirous of the Communion of Jesus, he is already
 “ convinced of the horrible Deformity of Sin ; and so he
 “ cannot desire that Jesus should be united with him, but
 “ he must also desire that Jesus may live in him, and Sin
 “ die in him. Gal. 2. 20. *I am crucified with Christ, ne-*
 “ *vertheless I live ; yet not I, but Christ liveth in me ; and*
 “ *the Life which I now live in the Flesh, I live by the Faith of*
 “ *the Son of God, who loved me, and gave himself for me.*
 “ See also Rom. 6.

“ 25 Q. How is Faith otherwise called ?

“ A. Paul calleth it a glorifying of God, by a professed
 “ Subjection or Assent unto the Gospel of Christ, 2 Cor.
 “ 9. 13.

“ 26 Q. What doth the word Profession imply in that
 “ place ?

“ A. An Assent of Faith or a Stipulation, which a Sin-
 “ ner gives or makes to the Gospel, so far forth as the
 “ Conditions and Promises of the Covenant of Grace are
 “ set forth in it ; which cannot by any other way be assen-
 “ ted to and accepted of but by Faith. Compare Heb. 3. 1.
 “ Consider the Apostle and High Priest of our Profession, Christ
 “ Jesus.

" 27 Q. But why doth the Apostle say that God is glorified by our Assent to the Gospel?

" A. Because that in this case a Sinner, whensoever he believes, giveth unto God the Honor of his Allsufficiency, Wisdom, Truth, Grace and Righteousness, as also of his Glory and Blessedness.

" 28 Q. How is Faith denominated besides?

" A. A receiving of Christ, *John* 1. 12. A fleeing unto him, *Prov.* 18. 10. A Trust in him, *Psal.* 2. 12. A laying hold of the Strength of Jesus, *Isa.* 28. 5. compare *Rom.* 5. 1. A seeking the face of Jehovah, *Psal.* 27. 8. A being held up by and leaning upon Jesus, *Psal.* 71. 6. *Cant.* 8. 5.

" 29 Q. What is your Opinion, of the reducing of Faith commonly to these three things: 1. Knowledge; 2. Assent; 3. Trust or Reliance?

" A. That altho all these three things are proper to those that believe; yet however Reliance and Trust is the proper and essential part of Faith.

" 30 Q. Why so?

" A. Knowledge of and Assent to the Truth of the Gospel are presupposed in one that is to believe; but yet they are not essential parts of saving Faith.

" 31 Q. May one believe without having Knowledge?

" A. No, because to believe the Testimony of God, I must know that there is such a Testimony, and what it imports. Therefore is Faith called Knowledge; *Isa.* 53. 11. *By his Knowledge shall my righteous Servant justify many; for he shall bear their Iniquities.* *John* 17. 3. compared with *Hab.* 2. 4. See also *Rom.* 10. 17.

" 32 Q. But is not Knowledge Faith it self?

" A. No; for a Man may have Knowledge without having saving Faith. See *1 Cor.* 13. 2. *Tho I have the Gift of Prophecy, and understand all Mysteries and all Knowledge, and have not Charity, I am nothing.*

" 33 Q. What is the consequence of that Knowledge, which a Sinner receiveth from the Testimony of God?

" A. That Assent, which his Judgment giveth unto it, as unto a Truth cleared up, and evidencing it self unto the Conscience?

“ 34 Q. But doth not this Assent make up saying Faith ?

“ A. No ; for the Truth may be assented to by the Judgment, and the Will may never be put forth in Love, and an ardent desire to have this Truth verified to and in one’s self.

“ 35 Q. But did you not just now describe Faith, as an accepting of and assenting to the Testimony of God ?

“ A. It is true ; but Assenting in that case is us’d with an Emphasis, not only for an Assent of the Judgment, but such an one whereby the Soul resteth in and is satisfied with the Testimony of the Gospel, and assents to it with relation to her self, desiring to have this Testimony verified and made good in and to her self ; so as to say to it not only *Yea*, but also *Amen*, as is mentioned before.

“ 36 Q. In what thing do you place the Essence or Being of Faith ?

“ A. In a Trust on Jesus, and Reliance on his Merits.

“ 37 Q. Do you understand it thus, that Faith is a certain Trust and Reliance of the Heart, that all my Sins are forgiven me for Christ’s sake ?

“ A. This is also Faith ; but it is a high Degree and Perfection of Faith, that all Believers do not attain to. Now to give a Description of the Being of Faith, it ought to be such an one as may take place in all Believers : such as we find in our Confession of Faith, Art. 22. That it is an embracing of Christ Jesus with all his Merits, to make him our own, and to seek nothing besides him.

“ 38 Q. What is that Reliance in which you place the Being of Faith ?

“ A. In the Hebrew Tongue we meet with two words both interpreted Reliance, *Chasach* and *Batach*, which may give much Light in this Business.

“ 39 Q. What is the signification of the word *Chasach* ?

“ A. To betake one’s self to a certain place for Refuge, with Confidence that if we get thither, we shall be safe, Prov. 18. 10. Psal. 2. 12. Blessed are all they that put their Trust in him. This is called a Reliance of one that seeketh and longeth for a Refuge. Psal. 118. 8, 9. It

“ is better to trust in the Lord, than to put Confidence in Man :

“ It is better to trust in the Lord, than to put Confidence in

“ Princes.

“ 40 Q. What is the signification of the word *Batach* ?

“ A. This implyeth commonly such a kind of Reliance
“ or Trust, whereby one that is got already into a safe
“ place, doth wholly trust and is confident that nothing
“ shall hurt him ; so it is expressed, *Isa. 12. 2. God is my*
“ *Salvation, I will trust and not be afraid.* And this is a
“ Trust and Reliance, which doth enjoy, possess, and is
“ assured.

“ 41 Q. In what do you state the Being of saving
“ Faith ?

“ A. In the first ; whereby the Soul doth pronounce
“ *Yea* and *Amen* to the Testimony which God giveth of
“ Christ, doth heartily desire to be found in Christ, and
“ maketh his Righteousness her Refuge ; trusting and be-
“ ing assured that in him is Righteousness and Strength,
“ and that we are saved in and by him, *Isa. 45. 22.*

“ 42 Q. How do you prove that Faith doth properly
“ consist in this Trust and Reliance whereby we fly to this
“ Refuge, and not so much in that Reliance which doth
“ enjoy and is assured ?

“ A. 1. Because this Assurance is a Fruit of Faith :
“ therefore saith *John, 1 Ep. 5. 13. These things have I*
“ *written unto you that believe, that ye may know that ye*
“ *have eternal Life.* 2. The Promises of the Gospel are
“ not properly made to those that are assured of their Sal-
“ vation, but to those that make Christ their Refuge.
“ *Isa. 45. 22. Look unto me, and be ye saved, all the Ends*
“ *of the Earth. Mat. 11. 28. Come unto me all ye that*
“ *labour and are heavy laden, and I will give you Rest.*
“ Therefore we conclude, that the Nature of Faith doth
“ consist in this flying to a Refuge, by reason the Promises
“ belong to none but those that believe. *John 3. 36. He*
“ *that believeth on the Son, hath everlasting Life ; and he*
“ *that believeth not the Son, shall not see Life, but the Wrath*
“ *of God abideth on him.* 3. We are said to be justified
“ by Faith, *Rom. 5. 1.* but we are not justified by the
“ assurance of the Forgiveness of our Sins ; but because
“ we take hold of the Righteousness and Strength of
“ Christ,

“ Christ, and thus make Peace with God, *Isa. 27. 5.*

U S E.

‘ 43 Q. What do you observe for Use in this Chapter ?

‘ A. We have cause to admire the Wisdom of God, who doth guide and lead up his Church by degrees to perfection, and maketh things appear by little and little better than they were at the beginning, *Ezek. 36. 11.* And since God hath provided some better things for us, *Heb. 11. 40.* we are to own our Happiness with Gratitude, that we live under a more free, spiritual and excellent Dispensation of the New Testament; which Testament is established upon better Promises, *Heb. 8.*

‘ 44 Q. What are we to call to mind besides ?

‘ A. That if we do neglect the Covenant of God, and the Invitation to it, our Sin is more intolerable than ever, which will make the Judgment the heavier. *Heb. 2. 1, 2, 3.* We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just recompence of Reward: How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? *Mat. 11. 20.*

‘ 45 Q. What more ?

‘ A. We must also know, that it is not enough to make frequent mention of the good things of the New Testament; but that we ought also to shew forth a Conversation and Deportment so spiritual and so holy, as may be agreeable to and fute with the Ministration of the Spirit, and all those excellent Benefits.

‘ 46 Q. What ought we to learn by the plain Discovery and Manifestation of the Mysteries of God ?

‘ A. That therefore Ignorance is more unbecoming and scandalous; and that each Christian is to shew forth that he is taught of *Jehovah, Isa. 54. 13.*

‘ 47 Q. Go on.

‘ A. If the Spirit is now shed forth in a greater measure, we are also to make it appear that we are led by the Spirit, and that by it we mortify the Deeds of the

“ Body,

‘ Body, *Rom. 8. 13, 14.* and send forth from all our Actions the Savour of the Unction of the Holy Ghost; in particular, that this Spirit do stir up in us an holy Confidence and filial Affections, and Groans, whereby we cry *Abba Father, Rom. 8. 15.* and that with open Face, we beholding as in a Glass the Glory of the Lord, be changed into the same Image from Glory to Glory, even as by the Spirit of the Lord, *2 Cor. 3. 18.*

‘ 48 Q. What more?

‘ A. Since we are called unto Liberty, we must look to it, that we do *not use this Liberty for an occasion of the Flesh, Gal. 5. 13.* but shew forth that we are made free from the Law of Bondage unto Sin, to serve God and Righteousness, *Rom. 6.* and to serve one another in Love, &c.

‘ 49 Q. What do you further observe from saving Faith?

‘ A. That Faith is the only thing necessary, and therefore that every one that would not neglect his own Salvation, must examine himself whether he hath Faith. *2 Cor. 13. 5. Examine your selves, whether ye be in the Faith.*

‘ 50 Q. But doth not a Man believe so soon as he confesseth that Jesus is the Saviour, and when by this Confession of Faith he joineth himself to the Reformed Church?

‘ A. It is far from it, altho a great many do hoodwink themselves with this Delusion.

‘ 51 Q. Whence is it evident that many have not true Faith?

‘ A. 1. Their Ignorance is a plain proof of it; for there can be no Faith without Knowledge of God and Christ. 2. Because few do perceive and are sensible of such an Activity of their Soul towards Jesus, as is a proof of true Faith. 3. The Fruits and Works of many witness this also; for Faith without Works is dead, *James 2. 17.*

‘ 52 Q. What would you put these in mind of?

‘ A. To look well to it, because Faith is highly necessary; for without it we cannot please God, nor enjoy true Comfort, nor obtain Salvation, *Heb. 11. 6. John 3. 36.* and

‘ and therefore they are to look out for the Grace of Faith.
 ‘ To this is highly necessary to know aright our own Misery,
 ‘ the Necessity, Excellency and Beauty of Jesus Christ,
 ‘ to frequent diligently the hearing of the Word of God,
 ‘ because Faith cometh by hearing, *Rom. 10. 17.*

‘ 53 Q. And what are Believers to do ?

‘ A. 1. To endeavour to go from Faith to Faith, *Rom. 1. 17.* 2. Show their Faith by their Works. *James 2. 18.* *Shew me thy Faith without thy Works, and I will shew thee my Faith by my Works.* 3. They must endeavour to beget Faith in others. 4. Rejoice in their Portion in Jesus and all his Benefits, and long for the End of Faith, the Salvation of their Souls; and after that State where Faith and Hope shall cease, and where they shall walk by Vision, *1 Cor. 13. 12, 13.*

C H A P. XXII.

Of the Covenant Seals of the New Testament and Covenant.

1 *Quest.* **B**Y what means doth God strengthen the Faith of his Saints, and assure them of the good things of his Covenant?

A. Inwardly by his Spirit, and outwardly by his Word, and the Administration of Holy Sacraments.

2 Q. What are Sacraments?

A. Visible Signs and Seals of God's Covenant.

‘ 3 Q. Were there also Sacraments under the Covenant of Works?

‘ A. Paradise and the Tree of Life may be considered as such?

“ 4 Q. What things could Paradise and the Tree of Life seal unto Adam?

“ A. Heavenly Blessedness and eternal Life, which he would have obtained by virtue of his Obedience.

“ 5 Q. Did not the Tree of Life signify Christ?

“ A. So far forth as he was the Son of God and a Divine
 “ Per-

" Person, in whose Communion eternal Life and the Hap-
 " piness of man should consist, he might be signified and
 " set forth by it ; but not as the Christ, or a Mediator, be-
 " cause *Adam* did not know him as such, neither stood in
 " need of him before the Fall. Yet it was not God's In-
 " tent to save Man by virtue of the Covenant of Works ;
 " and thus we see as it were backward, that God created
 " Paradise and the Tree of Life, to represent Salvation
 " and Life, which the Sinner was to obtain afterwards by
 " Jesus Christ, *Luke 23. 43. 2 Cor. 12. 4. Rev. 2. 7.*
 " *To him that overcometh will I give to eat of the Tree of*
 " *Life, which is in the midst of the Paradise of God. See*
 " also *Rev. 22. 2, 14.*

6 Q. What kind of Sacraments did God institute under the Old Testament ?

A. Two ordinary Sacraments, Circumcision and the Passover.

" 7 Q. Why do you call them ordinary ? were there also
 " extraordinary ones ?

" A. 1. As such we observe the passing thro the Red
 " Sea : *1 Cor. 10. 1, 2. Brethren I would not that ye should*
 " *be ignorant, how that all our Fathers were under the Cloud,*
 " *and all passed thorow the Sea, and were all baptized unto*
 " *Moses in the Cloud, and in the Sea. 2. The Cloud in*
 " *the day time, and the fiery Pillar at night. 3. Man-*
 " *na rained down from Heaven. 4. Water flowing out of*
 " *the Rock. 5. The fiery Serpent : altho these things can-*
 " *not so properly be numbred up among the Sacraments.*
 " See of this *Burmannus Momma Witsius.*

8 Q. What are the Sacraments of the New Testament ?

A. Also two come in the room of the former, to wit, Baptism and the Lord's Supper.

" 9 Q. How many Sacraments do the Papists make ?

" A. Seven.

" 10 Q. Which are the five which they add to these
 " two ?

" A. 1. Confirmation. 2. Auricular Confession. 3. Ex-
 " treme Unction. 4. Ordination. 5. Marriage.

" 11 Q. What say you to overturn these five spurious Sa-
 " craments ?

" A.

“ A. The four first are no where to be found in Holy
 “ Scripture, much less as Sacraments ; and tho Marriage
 “ be instituted of God, yet not as a Sacrament, at least
 “ not as a Sacrament of the New Testament.

“ 12 Q. Yet Paul calleth Marriage a Mystery, *Eph.*
 “ 5. 32.

“ A. Every Mystery is not a Sacrament ; if it were,
 “ more Sacraments ought to be allowed and stated.

“ 13 Q. In what things do the Sacraments of the Old
 “ Testament agree with those of the New ?

“ A. 1. In their instituting Cause ; for they are both of
 “ Divine Institution. 2. In the Signification ; for they
 “ both signify the same things. See 1 Pet. 3. 21. Col. 2.

“ 11, 12. *In whom also ye are circumcised with the Circumci-*
 “ *sion made without hands, in putting off the Body of the*
 “ *Sins of the Flesh, by the Circumcision of Christ ; buried with*
 “ *him in Baptism, wherein also ye are risen with him thro the*
 “ *Faith of the Operation of God, who hath raised him from*
 “ *the Dead.*

“ 14 Q. In what things do they differ ?

“ A. 1. In the Signs, they were both bloody under the
 “ Old Testament, but under the New they are both un-
 “ bloody. 2. As to the difficulty of the former. 3. In
 “ the manner of their Signification. 4. As to the latter, in
 “ their being common. 5. In their plainness, &c.

15 Q. What did Circumcision signify ?

A. 1. That the Sinner is unclean by Nature. 2. That
 he must be delivered from that natural Uncleaness.
 3. That Christ for this Cause, as unclean, was to be cut
 off from the Land of the Living. 4. That also the Co-
 vering of the Law of *Moses*, which lay upon the Church,
 was by the Death of Christ to be taken off, and that the
 Church was also to be *circumcised* in that *Foreskin*. See
Deut. 30. 6. And the Lord thy God will circumcise thine Heart,
and the Heart of thy Seed, to love the Lord thy God with all
thine Heart, and with all thy Soul, that thou mayst live.

16 Q. What was the Signification of the Passover ?

A. That Christ was to be slain as the Lamb of God
 that took away the Sin of the World, and that those that
 were sprinkled with his Blood should be delivered from the
 Wrath of God and the Curse.

17 Q. What is the first Sacrament of the New Testament?

A. Holy Baptism, *Mat. 28. 19.*

18 Q. Was this Ceremony altogether unknown before to the Jews?

A. No; for (besides that there was dipping and washing among *Israel* agreeable to the Law of *Moses*) they also made use before of baptizing Profelytes, which Ceremony Christ in some measure imitated, yet altered it in some things, and made it a Sacrament of the New Testament.

19 Q. Was the Baptism of Profelytes of Divine Institution?

A. Not exprelly; tho the Jews derived it from *Exod. 19. 10.*

20 Q. At what time did Baptism become of Divine Institution?

A. When *John* was sent to baptize, *Luk. 3. 3.* *John 1. 33.* and yet more, when Christ did administer it himself, and suffered his Disciples to do the same, *John 3. 21.* *John 4. 1, 2.*

21 Q. But when was Baptism properly instituted as a Sacrament of the New Testament?

A. When Christ commanded his Disciples after his Resurrection to administer it to all Nations, *Mat. 28. 19.* Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.

22 Q. What is the outward Sign in Baptism?

A. Dipping in or sprinkling with Water, in the name of the Holy Trinity.

23 Q. What does Water signify?

A. The Blood, that is, the Merits of Christ and his Spirit. See *Zech. 13. 1.* In that day there shall be a Fountain opened to the House of David, and the Inhabitants of Jerusalem for Sin, and for Uncleanness. *Ezek. 36. 25.* I will sprinkle clean Water upon you, and ye shall be clean; from all your Filthiness; and from all your Idols will I cleanse you. *John 2. 5.* *Isa. 44. 3.* I will pour Water upon him that is thirsty, and Floods upon the dry Ground; I will pour my Spirit upon thy

thy Seed, and my Blessing upon thine Offspring.

‘ 24 Q. How is this Water administered to the baptized?

‘ A. Formerly it was done by dipping quite in; but in our Climate only by sprinkling.

‘ 25 Q. What did this Dipping in signify?

‘ A. by the Dipping in, and remaining for a little space under, and rising up out of the Water, was signified the Communion of Believers with Christ, in his Death, Burial and Resurrection. See Rom. 6. 3, 6. *Know ye not that so many of you as were baptized into Christ, were baptized into his Death? Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.*

‘ 26 Q. But is it not therefore necessary not to be deprived of this useful Signification in Baptism, and that this Dipping in should be used at this time?

‘ A. No; for Sprinkling is in the room of Dipping, and signifieth the same things.

27 Q. What is besides represented by this Sprinkling?

A. That as the Water does cleanse the Body from Impurity, so the Blood of Christ and his Spirit do cleanse the Soul from Sin, 1 Cor. 6. 11. 1 John 1. 7. *The Blood of Jesus Christ his Son cleanseth us from all Sin.*

28 Q. What doth the Blood of Jesus Christ cleanse from?

A. From the Guilt and Punishment of Sin.

29 Q. And what doth his Spirit cleanse from?

A. From the Pollution and Stain of Sin; that is, the Blood of Christ cleanseth us unto Justification, and the Spirit of Christ unto Sanctification. 1 Cor. 6. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God.*

‘ 30 Q. Doth Baptism signify only these things?

‘ A. No, but it sealeth them also; that as truly as the believing baptized Person is outwardly sprinkled with Water, he does also partake of the Benefits just now named.

‘ 31 Q. What does it imply to be baptized in the name of the Holy Trinity?

‘ A. 1. That we receive the Seal upon the account of
 ‘ the Holy Trinity. 2. That we are thereby dedicated to
 ‘ God. 3. That we oblige our selves to be and live to
 ‘ the Glory of the Holy Trinity.

‘ 32 Q. Why does *Peter* call Baptism, the Answer of a
 ‘ good Conscience toward God? *Eccl. 1 Pet. 3. 21.*

‘ A. Because that when a Believer receiveth Baptism, he
 ‘ obtaineth by it a Right to appropriate to himself, and to
 ‘ demand of God with a good Conscience all those things
 ‘ which Baptism does seal unto him. Others take it for
 ‘ that Promise which the baptized maketh to God, to
 ‘ walk in a good Conscience before him.

‘ 33 Q. To whom ought Baptism to be administer’d?

‘ A. Only to Believers, or those that may be confi-
 ‘ der’d as such, *Mat. 28. 19. Acts 8. 37. If thou believest*
 ‘ *with all thine Heart, thou mayest be baptized.*

‘ 34 Q. May Baptism also be administer’d to the Chil-
 ‘ dren of Christians?

‘ A. Yes, for they’re consider’d in their Parents as Believers.

‘ 35 Q. Wherefore is Infant-Baptism to be administer’d?

‘ A. 1. Because the Children are comprised in the Co-
 ‘ venant of God. *Gen. 17. 7. I will establish my Cove-*
 ‘ *nant between me and thee, and thy Seed after thee in their*
 ‘ *Generations, for an everlasting Covenant, to be a God unto*
 ‘ *thee, and to thy Seed after thee. Acts 2. 39.* 2. Because
 ‘ they are capable of receiving and partaking of the things
 ‘ signified by Baptism, which are Grace, and Forgiveness
 ‘ of Sins, and Salvation. 3. Because the Children of those
 ‘ that partake of the Covenant, ought by a certain Token
 ‘ to be distinguish’d from the Children of those that are
 ‘ altogether Aliens from the Church of God. 4. Because
 ‘ they were formerly circumcised, for a Seal of the Righ-
 ‘ teousness of Faith; chiefly when Circumcision is con-
 ‘ sider’d, as it is from the Fathers, *Rom. 4. 11. John 7. 22.*

‘ 36 Q. But we find no where an express Command nor
 ‘ Example to baptize Children.

‘ A. 1. Not to mention that Infant-Baptism is not
 ‘ without Examples, seeing the *Israelites* formerly, coming
 ‘ out of *Egypt*, were with their Children (*Exod. 12. 17.*)
 ‘ all of them baptized in the Cloud and in the Sea, *1 Cor.*
 ‘ *12. 13.* by which Baptism the same is signified which

‘ Christian

Christian Baptism does import. Then we have Instances of intire Families that were baptized under the New Testament, *Acts* 17. 33. *1 Cor.* 1. 16. the consequence hereof is (at least if there were Children in those Families) that they were also baptized. 2. An express Command is not always required; as for instance, we find no where an express Command, *Baptize the Women*, or *Admit the Women to the Lord's Supper*: whence it doth not follow, that the Women ought to be kept back from Baptism and the Lord's Supper.

37 Q. What do you further say to this matter?

A. Because there is no where a Prohibition that Children should not be baptized; therefore I conclude that they may be baptized.

38 Q. Why so?

A. 1. Because Baptism is come in the room of Circumcision. 2. Because Washings and Dippings in the Old Testament were also used to Children. 3. Because it was borrowed from the Baptism of Profelytes among the Jews; which was as frequently us'd to Children as to Adult Persons. If now this was to be altered in Christian Baptism, it ought to have been expressly noted and signified.

39 Q. *Evasion.* By this may appear, that Young as well as Old, passing from *Judaism* to *Gentilism*, were at first to be baptized: But how does it appear that Children, born of *Christian* Parents, ought to be baptized?

A. 1. I may with the same reason ask a *Baptist*, how he proves that an *Adult* Person, born of *Christian* Parents, ought to be baptized? 2. We must observe, that *Christian Baptism* came, not only in the room of the *Baptism of Profelytes*, but also in the room of *Circumcision*. 3. It appears at least, that it is not without Example to baptize Children, seeing that Sacrament was formerly administer'd to Children, who were joined to Christianity with their Parents. 4. That formerly Children, born of *Jews*, were not, but only Profelytes were baptized with their Children; the Reason was, because the *First* had already received a Sign of their being incorporated into the Covenant, to wit, the Sign of Circumcision. But, in the Christian Church, there is only

“ Baptism, which the Children can, and therefore ought
 “ also to receive, as a sign of their being incorporated
 “ into the Covenant of God and his Church.

“ 40 Q. But is it not absurd that a Token be given to
 “ such as do not understand it?

“ A. Let it be call’d to mind, what Christ said to his
 “ Disciples, then Adult Persons, *What I do, ye know not*
 “ *now, but ye shall know hereafter*, Joh. 13. 7. If it
 “ was not absurd to give a Token to adult Persons, which
 “ they understood not at that time; much less is it ab-
 “ surd to do so to young Children.

“ 41 Q. What is the Duty of those that are baptiz’d?

“ A. When they grow up, to make good use of their
 “ Baptism.

“ 42 Q. How must this be done?

“ A. 1. Rightly to search into and understand the
 “ Nature and Signification of it. 2. By an actual Assent
 “ of Faith to enter into the Covenant of Grace, whereby
 “ our Parents presenting us in Baptism, testify’d their
 “ Wish and Desire, that we might partake of it. 3. To
 “ make use of our Baptism to crucify the old Man, and
 “ for a means of an holy Conversation.

43 Q. What is the second Seal of the New Testa-
 ment?

A. The Lord’s Supper.

“ 44 Q. Is not this Sacrament also borrow’d from the
 “ Ceremony us’d among the *Jews*?

“ A. Yes; at the Paschal Dinner the Father of the Fa-
 “ mily took Bread and Wine, blessed it and gave it round
 “ to the Guests, with the same Rites as Christ seemeth
 “ to have imitated in the Lord’s Supper.

45 Q. Why is it call’d a *Supper* or eating at *Night*?

A. Because Christ instituted it at Night, *Mat. 26. 20.*
1 Cor. 11. 23.

46 Q. Why do you call it the Lord’s Supper?

A. 1. Because the Lord *Jesus* himself instituted it.
 2. Because in it the Lord’s Death is shewn, and the same
 has such a Signification with an allusion to the Lord him-
 self.

47 Q. What are the *Elements* or outward Signs, with
 which the Lord’s Supper is administer’d?

A.

A. Bread and Wine.

48 Q. What do you observe in those Signs?

A. 1. That they are two things very necessary for Man, for his Nourishment and Refreshment, and therefore very fit to represent Christ's Design. 2. That these two material Substances were suitably appointed, to be Signs of the Covenant under the New Testament. (1.) Because they are easily had, in all Countries and among all Nations. (2.) They are plain and evident Signs us'd, without much difficulty or many circumstances. (3.) No shedding of Blood takes place in them.

49 Q. What sort of *Bread* ought to be us'd in the Lord's Supper?

A. It matters not as to the sort, if it be but common *Bread*, fit for nourishment and strengthening of the Body.

50 Q. Who are they, that in this matter relinquish, thwart, and disparage the true Institution of the Lord's Supper?

A. The *Papists* and *Lutherans*, who instead of *Bread* use *Wafers*, which have neither the Properties, Efficacy, nor Use of nourishing *Bread*.

51 Q. Must we use leavened or unleavened *Bread*?

A. This matter was long and hotly contested between the *Greek* and *Latin*, or *Western Church*. The *Greek* us'd leavened, the *Latin* unleavened *Bread*.

52 Q. What Grounds had the last for using unleavened *Bread*?

A. They judg'd that Christ did eat the *Passover* and the Lord's Supper on the very Day when the *Jews* did eat the same; and by consequence that he eat unleavened *Bread*, because at the *Passover* no other was us'd among the *Jews*.

53 Q. What do you judg of this?

A. That perhaps Christ us'd unleavened *Bread*; yet not to oblige us to it, but because no other could be had then, and that so the thing is in it self indifferent.

54 Q. What are the Rites us'd in dispensing the *Bread*?

A. The *Bread* is in imitation of Christ taken by the Minister, blessed, broken, and distributed to the *Communicants*, with a *Pronunciation* of certain Words to explain

‘ plain the Token ; then the *Communicants* receive it, and
 ‘ eat it.

‘ 55 Q. What was (say you) the first thing, which
 ‘ Christ did about the Bread ?

‘ A. He took it in his Hand.

‘ 56 Q. Does this agree with the Custom of the
 ‘ *Jews* ?

‘ A. Yes, they have a Law, That the Father of the Fa-
 ‘ mily at the Paschal Meal is not to bless the Bread, before
 ‘ he has taken it in his Hand, that all the Guests may
 ‘ behold, that he blesteth for and over it.

‘ 57 Q. What was the next thing done ?

‘ A. He blessed the Bread, or gave thanks over it.

‘ 58 Q. Did the *Jews* use to do so ?

‘ A. Yes ; in these words, *Blessed art thou Lord God,*
 ‘ *King of the whole World, that bringest forth Bread out of*
 ‘ *the Earth.*

‘ 59 Q. Did *Christ* use the same words ?

‘ A. It is not known, yet ’tis not improbable but that
 ‘ he us’d the like words, as he certainly us’d such as
 ‘ reach’d the design for which he instituted the Supper.

‘ 60 Q. What did he with the Bread thus blessed ?

‘ A. He brake it.

‘ 61 Q. How are the Loaves made among the *Jews* ?

‘ A. They had the shape of round flat Cakes, which
 ‘ might be broken with ease.

‘ 62 Q. Was this the custom among the *Jews* at their
 ‘ Paschal Meal ?

‘ A. It is mention’d in the Law-Book of the *Jews* ;
 ‘ First, *The Father of the Family blesteth, then he breaks*
 ‘ *the Bread.*

‘ 63 Q. Who are they that recede from this Institution
 ‘ of *Christ* ?

‘ A. They that celebrate the Lord’s Supper with Wafers,
 ‘ prepar’d aforehand for that purpose ; or that serve up or
 ‘ set on the Table small Bits of Bread, broken before.

‘ 64 Q. What did *Christ* next ?

‘ A. He gave it to his Disciples.

‘ 65 Q. After what manner ?

‘ A. Agreeably to the custom of the Father of the Fa-
 ‘ mily among the *Jews*, who laid before every one of the
 ‘ Guests

‘ Guests a piece of Bread, to take and eat.

‘ 66 Q. What words did Christ use?

‘ A. *Take, eat; as the Father of the Family, among the Jews, us'd to say, let every one that is hungry eat of the Bread of Affliction.*

‘ 67 Q. What more did our Saviour say?

‘ A. *This is my Body, given for you.*

‘ 68 Q. To what did this refer, or with what did it bear an Analogy?

‘ A. To that which God mention'd formerly in the Institution of the Paschal Lamb, *This is the Lord's Passover*, that is, Passing through, *Exod. 12. 11.* and that which the Father of the Family us'd to say, among the *Jews, This is the Bread of Affliction, which our Fathers did eat in Egypt.*

‘ 69 Q. What did Christ add to it?

‘ A. *Do this in remembrance of me.*

‘ 70 Q. What did this again refer to?

‘ A. To what we read *Exod. 12. 14. This Day shall be unto you for a Memorial; and to the common saying of the Jews, That the eating of unleavened Bread was to them for a Remembrance.*

‘ 71 Q. How does St. Paul further explain this matter?

‘ A. *As often as ye eat this Bread, ye do shew the Lord's Death till he come.*

‘ 72 Q. What does this allude to?

‘ A. Perhaps to the *Jewish* Custom, by which also they us'd to call the Feast of Passover, *Haggada*, i. e. a Declaration, because they were wont (upon the account of the *Paschal-Lamb*, the bitter Herbs, and unleavened Bread) to declare the great Deeds of God, shewn forth to their Fathers.

‘ 73 Q. What did the Disciples, and what do the Communicants now observe and do with the Bread?

‘ A. First, by putting forth their Hands they took the Bread, and put it into their Mouths.

‘ 74 Q. Who are they that err from and pervert this Institution?

‘ A. The *Papists* and *Lutherans*, among whom the Priest puts the Bread into the Communicants Mouths.

‘ 75 Q. What do the Communicants further observe and do?

‘ A. They eat it for their Comfort and Refreshment.

‘ 76 Q. Thus far of the Bread: Which is the second Element in the Lord’s Supper?

‘ A. The Wine.

‘ 77 Q. Must it be *White* or *Red Wine*?

‘ A. In *Judea*, they had commonly *Red*; *Gen. 49. 2. Deut. 32. 14.* But the matter is indifferent: It must be the Fruit of the Vine, Wine that quencheth Thirst and refresheth.

‘ 78 Q. Must the Wine be pure or mixt with Water?

‘ A. In hot Countries where it was a common use to mix their Wine, it may be so us’d; but in those places where it is the custom to drink the Wine unmixt, they ought to use such in the Lord’s Supper.

‘ 79 Q. What are the Rites us’d in dispensing the Cup?

‘ A. After it is pour’d out, it is taken up by the Minister, blessed and distributed to the Guests that sit, with the pronounciation of certain Words: The Communicants receive it and drink of it.

‘ 80 Q. Were these Rites also borrow’d from the *Jewish* Custom?

‘ A. *So it seems.* For we find in their Writings that toward the end of their Paschal Meal, they us’d among other things to drink and to take up a Cup of Blessing or Thanksgiving, with allusion to *Psal. 116.* which seemeth to be the Scope of *Paul, 1 Cor. 10. 16.*

‘ 81 Q. What was the first thing which Christ did, about the Cup?

‘ A. He took it, probably according to the custom of the Father of the Family among the *Jews*, who us’d to take up the Cup with both Hands, before he blessed it; but, when he pronounc’d the Blessing, he held it only in his right Hand.

‘ 82 Q. What did he further?

‘ A. He blessed, or gave Thanks over it.

‘ 83 Q. Was this likewise the Custom of a *Jewish* Father of a Family?

‘ A. Yes, with these words: *Blessed art thou Lord our God, King of the World, who dost create the Fruit of the Vine:*

‘ *Vine*: Christ us’d, doubtless, other words, more fit for his Intent and Purpose.

‘ 84 Q. What did he next?

‘ A. He gave the Cup to his Disciples.

‘ 85 Q. Did not he himself taste of it?

‘ A. It is probable he did, *Mat. 26. 29.*

‘ 86 Q. What words did he use?

‘ A. *Drink ye all of it, this is the Blood of the New Testament shed for many, for the Remission of Sins.*

‘ 87 Q. What did the Disciples then, and what do Communicants now with the Cup?

‘ A. They receive it and drink of it.

‘ 88 Q. But is there not something very great and eminent shut up and mark’d in and by all these Rites?

‘ A. Yes indeed, for here there is not the least matter or Circumstance, but what raises us to sublime and spiritual things.

89 Q. What does the Bread signify?

A. The *Body* of Christ, that is, Christ himself, who has deliver’d up his Body in Death.

‘ 90 Q. Hath Christ been represented any otherwise than by Bread?

‘ A. Yes, by Manna, *Joh. 6.* and by the Shewbread in the Tabernacle.

‘ 91 Q. What Analogy is there between Christ and Bread?

‘ A. 1. Bread is the Fruit of the Earth, so is also Christ, *Ija. 4. 2.* 2. Wheat, of which Bread is made, is first thresh’d, then ground, knead and bak’d at the Fire; Christ also, to become the Food of the Soul, was by much suffering perfected. 3. Bread doth feed and strengthen Man; so Christ also, *Joh. 6. 51. I am the living Bread which came down from Heaven; if any Man eat of this Bread, he shall live for ever; and the Bread that I will give is my Flesh, which I will give for the Life of the World.* 4. Bread is the most necessary nourishment, to partake of Christ is the one thing necessary.

92 Q. What doth the Wine signify?

A. The Blood of Christ, that is, his Merits and all the Benefits proceeding from it.

‘ 93 Q. What is the Analogy between Wine and the Merits and Benefits of Christ?

‘ A. 1. Wine is a Fruit of the Vine, thus also the Merits and Benefits of Christ flow forth from him, who is the true Vine, *Joh. 15. 1.* 2. Wine is pressed out with great force in the Wine-press; Christ also was trodden in the Wine-press of God’s Wrath, before his Merits and Benefits could turn to our good. 3. Wine quenqueth thirst, refresheth, causeth Joy and Elocution; this the Benefits of Christ also produce. *Joh. 4. Zech. 9. 17.* *How great is his Goodness, and how great is his Beauty? Corn shall make the young Men cheerful, and new Wine the Maids. Psal. 36. 8. They shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the River of thy Pleasure.*

‘ 94 Q. What is the signification of the Ministers taking Bread and Wine?

‘ A. That Christ is thus also taken by the Father, separated and set forth to be in his human Nature broken by Death, and his Blood pour’d forth.

‘ 95 Q. What does the blessing signify?

‘ A. That Christ is the blessed of the Father, in whom Believers are blessed. *Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual Blessings in heavenly places in Christ.*

96 Q. What signifieth the breaking of the Bread, and the pouring out of the Wine?

A. The breaking of his Body, and effusion of his Blood.

‘ 97 Q. What doth it imply, that Bread and Wine is offer’d and given to the Communicants?

‘ A. That Christ being crucify’d, is by the Gospel offer’d to all, and given to Believers.

98 Q. What is represented by the Communicant’s receiving the Bread and Wine?

A. He confesseth by it to have receiv’d Christ by Faith, *Joh. 1. 12.*

99 Q. What doth it imply to him that he eateth the Bread and drinketh the Wine?

A. 1. That he has a most intimate Communion with Christ by Faith. *Joh. 14. 23. 1 Cor. 6. 17. He that is joined unto the Lord, is one Spirit.* 2. That he professeth his

his *Nourishment* and *Spiritual Refreshment* to be in a crucify'd Christ only.

“ 100 Q. Why would *Christ* express that sweet and lovely Communion with himself, by something which by the outward Sound does imply a cruel and inhumane Act, such as is the *eating of humane or Man's Flesh*, and *drinking of humane Blood*?

“ A. 1. The manner of Speech must not be strictly taken, of *eating the Body of Christ*; but we are to *eat the Body of Christ as being slain to make atonement for Sins*: whereas now, it was not unbecoming that *Christ* should give his Body for a Sacrifice; no more was it unbecoming but necessary, that a Believer by eating the *Flesh* of this Sacrifice, should have Communion with the same. 2. The principal *eating of the Body of Christ is spiritual*: Now, it may very well happen, that things which are horrible and abominable in *Naturals*, may yet be very agreeable in *Spirituals*: For instance, what is more inhumane than to *kill one's self*? yet this must be done in a *spiritual* sense; Col. 3. 5. 3. *Christ* would thereby instruct us, that the Principles of *spiritual and natural Life* do vastly differ, and are even contrary to each other; so likewise, that *spiritual Communion with Christ* is not order'd according to the *Laws of Nature*, but rais'd far above and contrary to them.

“ 101 Q. What do you further observe, towards the right understanding of *eating the Body of Christ*?

“ A. That the manner of Speech is taken from the Law of *Moses*, in which, for partaking of the Offering, a part of the *Flesh* thereof was to be eaten.

“ 102 Q. How are Believers of the New Testament to be consider'd, in the Administration and Celebration of the *Lord's Supper*?

“ A. As *spiritual Priests*, who, by eating the *Flesh* of *Christ*, exercise Communion with his Sacrifice; for it was formerly the Act of a Priest, to eat of the *Flesh* of the Sacrifices.

“ 103 Q. Yet under the Old Testament no Man was allow'd to taste or eat of that which was offer'd for Atonement of his own Sins, Lev. 4. 2, 12. & 6. 30. And how saith *Christ* then: *Eat my Flesh, for the same is for*

Atonement.

" *Atonement*, &c. was it not allowed to do that in Shadows under the Old, which we do now in Truth under the New Testament?

" *A.* This matter contains a great Mystery: whereas the Israelites, even the Priests themselves, were forbid to eat, or by eating to enter into Communion with those Sacrifices which were offer'd for Atonement, it was hereby shown, that those Offerings were not the true Sacrifice of Atonement, with which they were to have Union and Communion. But now a Christian may eat of that which is offered up for him, to shew that the Sacrifice of *Christ* is the true Sacrifice of Atonement, and that no other is to be expected. See Heb. 13. 10, 11. *We have an Altar, whereof they have no Right to eat which serve the Tabernacle; for the Bodies of those Beasts, whose blood is brought into the Sanctuary by the High-Priest for Sin, are burnt without the Camp.*

" 104 Q. Is the case the same as to the drinking of the Blood of Christ?

" *A.* Yes indeed; for under the Old Testament it was not lawful to eat any Blood at all: The Reason whereof is given, Lev. 17. 10, 11, 12. because the Blood on the Altar was given for Atonement. The Lord Jesus acted quite contrary to this, saying, *This Cup is the Blood of the New Testament, drink ye all of it: For it is shed for the Remission of Sins.*

" 105 Q. What is the Reason of this Contrariety?

" *A.* Under the Law it was unlawful to taste any Blood, until the Blood of Christ was shed, to shew that none of that Blood pour'd out before was the true Blood, with which the Sinner was to have Communion. But Christ shew'd unto us, that this Law was alter'd when his Blood was shed: That same is the true Blood of Atonement, with which we ought and must have Communion, and therefore we may drink and partake thereof, and be united therewith.

" 106 Q. To what purpose are these Observations made?

" *A.* That we may be able to understand the true Nature of the Lord's Supper, and as Christians to use it aright, and as a Sacrament of the new and better Testament,

" ment, in contradistinction to the Old. *Heb. 13. 10.*

" 107 Q. What is signify'd by it, that all the Commu-
nicants do partake of *one Bread and Wine* ?

" A. The Communion of the Saints, and the Bond of
Love, whereby Christians ought to be united together.

" 1 Cor. 10. 17. *We being many are one Bread, and one Body ;*
for we are all Partakers of that one Bread.

" 108 Q. Is this all that the Lord's Supper doth signify,
and represent to us ?

" A. It *sealeth* also to Believers, that all this is for them,
and that they are Partakers of all the good Things of the
of the New Testament.

109 Q. But in the Lord's Supper is the Bread changed
into the Body of Christ, and the Wine into his Blood, as
the Papists do hold ?

A. No ; for that is contrary to sound Reason and the holy
Scriptures.

110 Q. Yet Christ saith, *This is my Body.*

A. The particle *is* with the rest of the Phrase implies as
much as, this signifieth my Body. See 1 Cor. 10. 4. Rev.
17. 9. *The seven Heads are seven Mountains on which the*
Woman sitteth. Mat. 13. 38. *The Field is the World, the good*
Seed are the Children of the Kingdom ; but the Tares are the
Children of the wicked one.

" 111 Q. Yet is not the Body of Christ present in, with
and under the Bread and Wine, as the Lutherans do hold ?

" A. No ; for this Body is in Heaven, and is to remain
there until the time of the Resurrection of all things, *Act.*
3. 21.

112 Q. For whom is the Lord's Supper instituted ?

A. For Believers of the New Testament. 1 Cor. 11. 28.
Let a Man examine himself, and so let him eat of that Bread,
and drink of that Cup. 2 Cor. 13. 5. *Examine your selves,*
whether ye be in Faith ; prove your selves, know ye not your
own selves, how that Jesus Christ is in you except ye be Repre-
bates ?

113 Q. What must be the Motive to persuade one to
come to the Lord's Supper ?

A. Not Use and Custom, and because he seeth others
do so ; neither also with an intent to obtain Salvation by
it.

114 Q. For what end then ?

A. 1. To be strengthened in his Faith. 2. To receive a visible and plain Pledg of the invisible Grace of God. 3. To obey the Command of Christ, who hath said, *Do this in Remembrance of me.* 4. To exercise the Communion of Saints. 5. To oblige himself to God, unto the Obedience of Faith and Love.

115 Q. In what things must a Man examine himself, before he doth approach unto the Lord's Table ?

A. 1. He is in the fear of the Lord to examine, whether he hath a desire sincerely to approach unto the Lord's Table ; and whether he understandeth the Scope and End of the Lord's Supper, and its Signification ; for else he is not able to *discern the Body of the Lord.* 2. Whether he hath a right view of his Sins, State of Condemnation and Impotence, and whether he doth abhor and humble himself upon that account, and is sorrowful after a godly manner, *Psal. 51. 4, 19. 2 Cor. 7. 10. Godly Sorrow worketh Repentance to Salvation not to be repented of ; but the Sorrow of the World worketh Death.* 3. Whether he also rightly knoweth God in Christ as Allsufficient, to be, in a manner becoming him, the God of a Sinner, by virtue of the Counsel of Peace, *John 17. 3.* 4. Whether he doth hunger and thirst after the Righteousness of Jesus, renouncing all manner of Righteousness of his own. *Mat. 5. 6. Blessed are they which hunger and thirst after Righteousness, for they shall be filled. Phil. 3. 9. And be found in him, not having mine own Righteousness, which is of the Law, but that which is thro the Faith of Christ, the Righteousness which is of God by Faith.* 5. Whether he has laid hold on Christ Jesus by Faith, so as he is set forth in the Gospel, *Heb. 11. 6. John 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* 6. Whether he hateth Sin with all his Heart, and wars against it, and has made a sincere purpose to glorify God in all things, and to live according to his Commandments, *Jude v. 23. Psal. 97. 10. Ye that love the Lord, hate Evil. Rom. 7. 22. I delight in the Law of God after the inner Man.*

116 Q. In what manner must a Man be prepared before he approach the Lord's Supper ?

A.

‘ *A.* 1. By a right view of our Sins, and daily Failings, praying unto God fervently for pardon. 2. We must also be employ’d in the Meditation of the Almighty Power of God, in the Covenant of Grace, and the excellent Benefits given unto us by it, chiefly now under the New Testament; and this must stir us up to Joy in the Holy Ghost. 3. We must also intreat God earnestly, that his Presence may go along with us, and that he may bring us up to the full sight of the All-sufficiency of his Grace, to strengthen and to refresh our Souls.

‘ 117 *Q.* How must we behave our selves at the Lord’s Table?

‘ *A.* We must not approach unto it inconsiderately, and without Reverence. We must keep our Thoughts continually employ’d about the things that are sealed unto us on God’s part, and that which we promise on our part.

‘ 118 *Q.* What things hath a Communicant to practise after the partaking of the Lord’s Supper?

‘ *A.* He is to examine first in what frame of Soul he has receiv’d these Ordinances of Salvation, and humble himself before God, if he has been guilty of any unbecoming Behaviour. Secondly, he is to consider with joyful Acknowledgment, what great Benefits have been there sealed to him, in particular that he hath been in an extraordinary manner strengthen’d and confirm’d. And, Thirdly, this must be an Incouragement to stir him up to a holy and careful Conversation.

‘ 119 *Q.* What are we to consider of those that have come unworthily to the Lord’s Table?

‘ *A.* That *they eat and drink Damnation to themselves*, 1 *Cor.* 11. 29. which is true not only of those that are scandalous, but also of ignorant, unbelieving and unconverted ones.

‘ 120 *Q.* To avoid this as much as is possible, what kind of means must we make of?

‘ *A.* That the Church Members do not approach to the Lord’s Table, before they have examin’d themselves upon these accounts, 1 *Cor.* 11. 20. and that the Overseers be careful whom they admit to the Table of the Lord, and to admonish, convince and reprove those they

‘ have admitted, and keep them off in case of scandalous
 ‘ Doctrine or Life.

‘ 121 Q. What means must they use for this purpose ?

‘ A. The Declaration and Conviction of the Word of
 ‘ God, and Christian Discipline; of which we have
 ‘ treated before, *Chap. 17. Quest. 23, 24.*

U S E.

‘ 122 Q. What Use do you make of the Doctrine of
 ‘ the Sacraments ?

‘ A. To magnify the Love of God toward those that
 ‘ are his, who has ordain’d means not only to work Faith
 ‘ at first in their Heart, but also to strengthen it.

‘ 123 Q. What more ?

‘ A. To acknowledg his Goodness, who would not
 ‘ only instruct and assure us by his audible Word, but also
 ‘ by visible Tokens to help our Infirmary, and thus to
 ‘ manifest and confirm unto us his Love and Mercy.

‘ 124 Q. What do you observe from the Sacraments of
 ‘ the New Testament ?

‘ A. Since Baptism and the Lord’s Supper are the only
 ‘ outward Ceremonies and Rites, we are to rejoice by rea-
 ‘ son of the light Yoke of Christ, who doth not oblige
 ‘ us now to a painful Circumcision, and a chargeable Of-
 ‘ fering up of Sacrifices, but who sealeth his Grace to us
 ‘ by such easy, evident, and plain Seals of the Covenant.

‘ 125 Q. How must we carry our selves in general to-
 ‘ ward them ?

‘ A. On one side we must not despise nor neglect them,
 ‘ but make it our business to use them aright :
 ‘ On the other we must use no Superstition about them, so
 ‘ as to ascribe too much to them, or rely altogether on the
 ‘ outward use of them.

Of the Practice about Baptism and the Lord’s Supper
 in particular, we have treated before in this Chapter.

C H A P. XXIII.

Of the Conversation of Christians.

1 Quest. **W**HAT do all the Benefits of God oblige a Christian to ?

A. To a Conversation pleasing unto God, and the Exercise of good Works. See Rom. 12. 1. *I beseech you therefore Brethren, by the Mercies of God, that you present your Bodies a living Sacrifice, holy and acceptable unto God, which is your reasonable Service.* 1 Pet. 2. 2. Tit. 2. 11 to 14. *The Grace of God that bringeth Salvation, hath appeared to all Men : Teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World ; looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.*

2 Q. But doth it not seem as if the Doctrine of Justification of a Sinner by Grace only without Works, did in some measure oppose the necessity of the exercise of good Works ?

A. Not at all : But this Doctrine is altogether fruitful unto Sanctification. Read the whole sixth Chapter of the Epistle to the Romans.

3 Q. Is it not enough for the Sinner to be justified, must he be sanctified also ?

A. Yes ; for without Holiness shall no man see God, Heb. 12. 14.

4 Q. Why not ?

A. Because God is so holy and pure in himself, that he cannot have actual Communion with an unholy Sinner. See Heb. 12. 14. Psal. 5. 4. *Thou art not a God that hast pleasure in Wickedness ; neither shall Evil dwell with thee.* 2 Cor. 6. 14, 15. *For what Fellowship hath Righteousness with Unrighteousness ? And what Communion hath Light with Darkness ? And what Concord hath Christ with Belial ?*

‘ 5 Q. Yet it seemeth to be the Honor of God and his
‘ Glory to justify the Sinner, *Rom. 4. 5.*

‘ A. Tho God findeth the Sinner ungodly, and justifieth
‘ him as such; yet he doth not justify him to remain wic-
‘ ked, but to restore his Image in him.

‘ 6 Q. What is the beginning or first Principle of Sanc-
‘ tification?

‘ A. Regeneration, whereby the Sinner is made alive,
‘ and renewed in the Spirit of his Mind, and beginneth to
‘ work that which is good. *Rom. 12. 2. Be not conformed*
‘ *to this World, but be ye transformed by the renewing of your*
‘ *Mind; that ye may prove what is that good, and accepta-*
‘ *ble, and perfect Will of God. 2 Cor. 5. 17. If any Man*
‘ *be in Christ, he is a new Creature; old things are past*
‘ *away, behold all things are become new.*

‘ 7 Q. What is the Root and Ground that good Works
‘ must spring from, and be built upon?

‘ A. Faith. *Heb. 11. 6. Without Faith it is impossible to*
‘ *please God; for true Faith purifyeth the Heart. Acts*
‘ *15. 9. Purifying their Hearts by Faith.*

‘ 8 Q. How doth the Purification of the Heart proceed
‘ from Faith?

‘ A. Faith uniteth the Sinner to God in Christ; and
‘ since he cannot cleave unto God in Christ, and at the
‘ same time also serve Sin, it necessarily followeth, that
‘ there is produced in a believing Soul, a hatred of Evil,
‘ and a Desire after that which is Good: And thus Faith is
‘ working by Love, and sheweth it self by Works. *Gal. 5.*
‘ *6. In Jesus Christ, neither Circumcision availeth any thing*
‘ *nor Uncircumcision, but Faith which worketh by Love.*
‘ *James 2. 17, 18, 26.*

‘ 9 Q. Is true Faith always accompanied with Conver-
‘ sion?

‘ A. Yes. *Mark 1. 15. Repent ye and believe the Gospel*
‘ *Acts 11. 21. Acts 20. 21.*

‘ 10 Q. In what doth Conversion consist?

‘ A. In the putting off or crucifying of the old Man, and
‘ the putting on of the new Man. *Rom. 6. 4, 6. We are*
‘ *buried with Christ by Baptism into Death, that like as Christ*
‘ *was raised up from the Dead by the Glory of the Father, even*
‘ *so we also should walk in newness of Life. Knowing this*

that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. Eph. 4. 22—24. That ye put off concerning the former Conversation the old Man, which is corrupt according to the deceitful Lusts : And be renewed in the Spirit of your Mind. And that ye put on the new Man, which after God is created in Righteousness and true Holiness.

11 Q. What do you mean by the old Man?

A. That Corruption that the Sinner lyeth in by Nature.

12 Q. In what doth this Corruption consist?

A. In this, that the Sinner's Understanding is darkned, his Will unholy, his Affections irregular, and his Members Instruments of Iniquity ; so as that this Corruption doth pollute the whole, and for this reason it is called the old Man.

13 Q. But why is this Corruption called the old Man?

A. Because it is the first and the oldest thing in Man, and because we inherited the same from Adam.

14 Q. What doth it imply to put down and to crucify this old Man?

A. This happeneth, whenever the Sinner knowing his Sin, and being ashamed and sorrowful for it, hath an Aversion to Sin, and endeavours to forsake and flee from it. Psal. 51. 3, 4. I acknowledg my Transgression, and my Sin is ever before me. Against thee, thee only have I sinned, and done this Evil in thy Sight ; that thou mightest be justified when thou speakest, and be clear when thou judgest. 2 Cor. 7. 10. Jer. 31. 19. Surely after I was turned, I repented ; and after that I was instructed, I smote upon my Thigh ; I was ashamed, yea even confounded, because I did bear the Reproach of my Youth. Psal. 97. 10. 2 Tim. 2. 19. quoted before.

15 Q. What manner of Sins doth such a Man avoid?

A. All that may come under the denomination of Sin.

16 Q. And what is it that may come under the denomination of Sin?

A. All those things, in which the Creature doth not answer his highest End and Scope, that is, the Honor of God, according to his Rule in his Law. In all those things therefore, in which Man is not directed in his

‘ Thoughts, Words or Actions, to the Glory of God, and doth go back from the Law of God to the Right or to the Left, there is Sin.

‘ 17 Q. When do we sin with our Thoughts?

‘ A. When we do but frame an unbecoming Thought, which is not for the Glory of God, *Mat. 5. 28. Mat. 15. 19. Out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies.*

‘ 18 Q. When with our Words?

‘ A. When we use our Tongue to speak idle and unprofitable things, *Mat. 5. 37. Col. 4. 6. Let your Speech be alway with Grace seasoned with Salt, that ye may know how ye ought to answer every one. Jam. 3. 2. Mat. 12. 36. I say unto you, that every idle word that Men shall speak, they shall give an account thereof in the Day of Judgment. 1 Cor. 15. 33.*

‘ 19 Q. When do we sin in Deed?

‘ A. When that which is sinfully premeditated in the Soul, is actually executed. *Jam. 1. 14, 15. Every Man is tempted, when he is drawn away of his own Lust, and enticed. Then when Lust hath conceived, it bringeth forth Sin; and Sin when it is finished, bringeth forth Death.*

20 Q. Doth the Sinner at the time of his Conversion come up presently to that perfection, as to fly and forsake all manner of Sins?

A. No; but Sin cleaveth even to the best in this Life. *Rom. 7. 24. O wretched Man that I am! who shall deliver me from the Body of this Death?*

‘ 21 Q. What difference is there then between the Sin which a converted, and that which an unconverted Man committeth?

‘ A. A converted Man is overtaken by Sin, he commits it with Dissatisfaction and a Wrestling against it; or then if he commits Sin with some pleasure, it is because he is surpriz’d for that time; he is not as it were himself, and upon the commission of Sin doth presently succeed a Sorrow, which is after God. But one that is unconverted, liveth in Sin, and taketh his Delight in it. *Rom. 7. 15. That which I do, I allow not; for what I would, that I do not; but what I hate, that do I. See also V. 17—23.*

22 Q. What doth it imply on the contrary to put on the new Man?

A. To be renewed, regenerated, and furnished with the Image of God. Eph. 4. 23, 24. *That ye be renewed in the Spirit of your Mind, and that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

23 Q. In what things is this new Man operative?

A. In all the Duties of an Holy Conversation, which is in all good Works.

24 Q. What do you understand by good Works?

A. Again, all those things in the performance of which Man in his Thoughts, Words and Actions, intends the Glory of God.

25 Q. What then are in the first place these good Works?

A. Only such as are done and performed in Faith to the Glory of God, and according to his Law.

26 Q. Why do you say that good Works must be perform'd in Faith?

A. Because that Faith in Christ is the first Principle and Step, from and by which those Deeds that can please God do proceed. Rom. 14. 23. *Whatsoever is not of Faith, is Sin.* 1 Tim. 1. 5. *The end of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned, See also Heb. 11. 6.*

27 Q. What is it to perform a good Act, or Work, in or by Faith?

A. This happeneth, when a believing Sinner is stirred up to good Duties, by virtue of his Communion with Christ by Faith; and when he is confident, that for the sake of Christ and his Merits, such a Work will be acceptable unto God.

28 Q. Are there ever such Works as appear outwardly to be good, and yet are not good, because they are not perform'd by Faith?

A. Yes; take the Case thus, when a Man doth exercise Virtue from a Principle of civil good Nature, as many of the Heathen did: or when he performs his Works with other respects, either to obtain something by them; or when the Evil is forbore, and the Good perform'd, from fear of Punishment, &c.

‘ 29 Q. What is the second Condition required to make up a good Action?

‘ A. That it be done *to the Glory of God in Christ.* 1 Cor.

‘ 10. 31. *Whether therefore ye eat or drink, or whatsoever*

‘ *ye do, do all to the Glory of God.* John 15. 8. Lev. 22.

‘ 31, 32.

“ 30 Q. Can it be otherwise, but that such an Act, as is performed in Faith, should be *to the Glory of God?*

“ A. No; for Faith does glorify God in the highest degree, and chiefly then when it is working by Love.

“ 31 Q. Why do you say that it must be performed *to the Glory of God in Christ?*

“ A. Because it is not enough to glorify God only as Lord and Creator, but he must be the Object of our Practice in his Son, in whom he becometh a God to the Sinner. Neither can there be any Work performed to the Glory of God, but what is offered up and presented in Christ. Isa. 49. 3. *He said unto me, Thou art my Servant, O Israel, in whom I will be glorified.* Col. 3. 17. *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving Thanks to God and the Father by him.* Phil. 1. 11. *Being filled with the Fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God.* So that not only the Greatness, Authority, and Power of God, but chiefly his saving Grace must teach us, to deny all worldly Lusts, and to live holily, Tit. 2. 11 to 14.

“ 32 Q. What Works do you distinguish those Works from, that are performed *to the Glory of God in Christ?*

“ A. From all good Works so called of the Heathen and Hypocrites, who intended only by them their own Glory and Esteem with Men. Mat. 6. 1. *Take heed that ye do not your Alms before Men, to be seen of them; otherwise ye have no reward of your Father which is in Heaven.*

“ 33 Q. May not a Believer also perform good Works for the Reward laid up for him?

“ A. Yes, provided he doth not ascribe the Reward to the Merit of his Works, but to the Merits of Christ. Mat. 5. 12. *Rejoice and be exceeding glad, for great is your Reward in Heaven.* Col. 3. 23. Heb. 11. 26. *Moses*

“ *had*

“ had Respect to the Recompence of Reward.

‘ 34 Q. What is the last Condition of a good Work?

‘ A. That it be done according to the Will and Law of God. Isa. 8. 20. *To the Law and to the Testimony, if they speak not according to this Word, it is because there is no Light in them.* Rom. 12. 2.

“ 35 Q. But is every Work done according to the Law of God, a true good Work?

“ A. No, unless the foremention’d Conditions be also included. For the Gentiles that did the Works of the Law, did not for all that perform any good Work or Works that could please God.

“ 36 Q. But is it not enough to do a thing in Faith and with a good Intention?

“ A. No, for that may take in a Will-worship. Isa. 29.

“ 13. *Their Fear toward me is taught by the Precept of Men.*

37 Q. What is the Summary of the Law of God?

A. That is fulfilled in one word, to wit, Love, that is, Love to God, and then Love to our Neighbour proceeding from it. Mat. 22. 37—40. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might: This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets.* Rom. 13. 8. *Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the Law.* 1 Tim. 1. 5.

38 Q. What doth the Love of God contain?

A. That we have all the desires of our Heart after God as our highest Good, and endeavour earnestly with all the Power and Vigour of our Soul and Body to live to the Glory of God.

39 Q. How doth the Love of our Neighbour proceed and flow from thence?

A. If I desire to live to the Glory of God, I must not only wish, but also use my utmost Endeavour, that God may be glorified not only in me, but also in my Neighbour, 1 John 3. 17. 1 John 4. 20, 21. *If a Man say, I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom*

whom he hath not seen? And this Commandment have we from him, that he who loveth God, loveth his Brother also.

“ 40 Q. What is this Love to our Neighbour in a Scriptural Sense?

“ A. To labour after it with all our Heart, and take care that our Neighbour live to the Glory of God in Christ by the Holy Spirit.

“ 41 Q. Is then the Love of God the Root and Foundation of all Virtue?

“ A. Yes; all Virtue doth proceed and receive Life from the Love of God.

“ 42 Q. How do Philosophers describe Virtue?

“ A. Those that are most exact, tell us, that it is a Love of Reason, or a constant Will to do those things which Reason doth teach us.

“ 43 Q. And how would you rather describe it as a Christian?

“ A. A constant Will to do all that which the Love of God in Christ doth teach us.

“ 44 Q. But all this seemeth to come to one; for whatsoever Reason teacheth us, God teacheth us the same, Rom. 1. 19.

“ A. It is true, but all that which God teacheth us, Reason doth not therefore teach us (by it self alone.)

“ 45 Q. But may we not fetch Ethicks or Morality from Reason?

“ A. In man there yet remain the Seeds of Knowledge of that which is Good: Rom. 2. 15. *The Gentiles shew the Work of the Law written in their Hearts.* But as long as Man hath no other Guide but Reason, he will not be able to know, much less practise true Virtue.

“ 46 Q. Why so?

“ A. Because Nature cannot conduct us to the principal Grace, viz. *The Love of God.*

“ 47 Q. Why can't Nature do it?

“ A. Because a Sinner cannot love God so as he is, that is, in his *Righteousness and Holiness*, which Perfections are actually in God; and Reason doth fully teach us this. Nay the more Reason doth reach and set forth these Perfections of God, the more the Soul of a Sinner is stirred to fly from God, and to hate him.

“ 48 Q. What do you conclude from this?

“ A.

“ A. That the Knowledg of true Virtue and Morality
 “ is only fetcht from the Word of God.

“ 49 Q. Why so ?

“ A. Because in this Word only is revealed, how he can
 “ and ought to be loved in his Holiness and Justice. And
 “ whereas, according to it, this cannot be performed, but
 “ so far forth as the Righteousness of God is ratified in
 “ Christ ; therefore according to this Word, all true Vir-
 “ tue doth consist in the Love of God in Christ by the Holy
 “ Ghost. This Paul hath set forth very plainly, 1 Tim.
 “ 1. 5. *The End* (that is the summary Contents, as Eccl.
 “ 12. 13.) *of the Commandment is Charity, out of a pure*
 “ *Heart, and of a good Conscience, and of Faith unfeigned.*
 “ Faith hath its Foundation in the Word and Testimony
 “ of God, and embraceth Christ and his Righteousness ; by
 “ which means only God can be made amiable to a single
 “ Creature.

“ 50 Q. What do you say of the Lessons of Morality
 “ of the Heathen ?

“ A. Reason hath furnish'd and taught them several
 “ good Things and Rules for the Conduct of Life, which a
 “ Christian being enlighten'd by the Word of God, and
 “ by Faith in Christ inflam'd with the Love of God, may
 “ make good use of. But they were utterly unable to
 “ know aright any one Virtue, much less able to prac-
 “ tise it ?

“ 51 Q. Yet the Apostle declareth, *That the Gentiles*
 “ *which have not the Law, do by Nature the things of the*
 “ *Law*, Rom. 2. 14.

“ A. The Apostle saith only, that they did *the Things*
 “ *of the Law*, that is, such things as agreed with the
 “ Law in respect of Performance : But not in the least,
 “ that they did them in such a manner as the Law re-
 “ quireth, and yet less that they did them all, or per-
 “ formed the whole Law. Besides this, the Law by it
 “ self is not able to teach the Sinner how to perform true
 “ Virtue.

“ 52 Q. Would you any ways scruple to say with *Austin*,
 “ *That those Virtues which the Gentiles practis'd were shining*
 “ *Vices* ?

“ A. I would not ; for that this is true is evident, when
 “ we

“ we bring them to the Touchstone of true Virtue and
 “ good Works. See above Q. 24—36.

“ 53 Q. What do you conclude from the Virtue of
 “ those that are without the Reformed Church, as the
 “ Socinians, Papists, &c?

“ A. By reason their Virtues so called are not the Fruits
 “ of the Righteousness of Christ, but that they on the
 “ contrary deny the same; we conclude, that their Acti-
 “ ons are not to be accounted to belong to true Virtue,
 “ nor can they be numbred among good Works; because
 “ it is altogether unpleasing unto God, that any one
 “ should set up his own Righteousness, be it in part or the
 “ whole.

“ 54 Q. Since all Virtue is reduc'd to Love, where shall
 “ we meet with this Law of Love of God and our Neigh-
 “ bour exprest at large?

A. In the moral part of the ten Words or Command-
 ments, *Exod. 20.* To which all Duties exprest in the
 whole Word of God may be reduced. See of this further
the Heidelberg Catechism.

“ 55 Q. Is it possible that Believers should here upon
 “ Earth attain to that perfection, as to walk in all parts
 “ conformable to the Law of God?

“ A. There may be in them an Evangelical Integrity of
 “ Heart, to endeavour after perfection. *Luke 1. 6. Za-
 “ charias and Elizabeth were both righteous before God,
 “ walking in the Commandments and Ordinances of the Lord
 “ blameless. 2 Chron. 23. 25. But an intire possession of
 “ perfect Holiness is not to be expected in this Life,
 “ 1 Kings 8. 46. Jam. 3. 2. In many things we offend all:
 “ if any Man offend not in Word, the same is a perfect Man,
 “ and able to bridle the whole Body. Prov. 20. 9. Who can
 “ say, I have made my Heart clean, I am pure from my Sin?
 “ 1 Joh. 1. 8—10.*

“ 56 Q. What doth there arise from thence in Believers?

“ A. A continual Conflict between the Flesh and Spirit.
 “ *Gal. 5. 17. The Flesh lusteth against the Spirit, and the
 “ Spirit against the Flesh, and these are contrary the one to the
 “ other, so that ye cannot do the things that ye would. Rom.
 “ 8. 15—19.*

‘ 57 Q. Why is this left remaining in them?

‘ A. 1. For their Humiliation. 2. That they may continually have their recourse to the Sacrifice of Jesus.
 ‘ 3. And long for their Dissolution. Rom. 7. 23, 24. *I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. O wretched man that I am! who shall deliver me from the Body of this Death?* 2 Cor. 5. 2. *In this we groan earnestly, desiring to be clothed upon with our House which is from Heaven.* Phil. 1. 23. *I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.*

‘ 58 Q. To what things is the Knowledg of our Imperfection to stir us up?

‘ A. To implore God for the Forgiveness of our daily Offences, and for our Progress in Sanctification.

“ 59 Q. But is it necessary to pray for Forgiveness of our Sins? For hath not Christ already made Satisfaction for Sin, and so likewise forgiven it?

“ A. Tho the last be true, yet however Believers of the New Testament are oblig’d to pray daily for the Forgiveness of Sins.

“ 60 Q. How do you prove this?

“ A. Christ hath commanded it in that most perfect Prayer, Mat. 6. 12. *Forgive us our Debts, as we forgive our Debtors.*

“ 61 Q. How do you prove it further?

“ A. From James 5. 15. *The Prayer of the Faithful shall save the Sick, and the Lord shall raise him up; and if he hath committed Sins, they shall be forgiven him.*
 “ 1 John 1. 9. *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

“ 62 Q. What do we pray for, when we pray to God for the Forgiveness of our Sins?

“ A. In the first place we pray that God would not punish our Sins. Psal. 6. 1. *O Lord, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure.* See also 2 Chron. 8. 12—14. Mat. 9. 2, 6. *Jesus seeing their Faith, said unto the Sick of the Palsy, Son, be of good cheer, thy Sins be forgiven thee. But that ye may know, that*

“ *that the Son of Man hath power on Earth to forgive Sins,*
 “ *(then said he to the Sick of the Palsy) Arise, take up thy*
 “ *Bed, and go unto thine House.* Chap. 8. 17. compared
 “ with Chap. 11. 2——6. Secondly, We pray by it that
 “ the Lord would be pleased to give us more and more an
 “ Assurance that all our Sins are pardoned unto us for
 “ Christ’s sake. Psal. 32. 5. *I acknowledged my Sin unto*
 “ *thee, and mine Iniquity have I not hid; I said I will con-*
 “ *fess my Transgressions unto the Lord, and thou forgavest*
 “ *the Iniquity of my Sin, Selah.*

63 Q. What is Prayer?

A. The laying open of the Desires of our Souls to God, with an hearty Wish that he may hear us, for the Sake and Merits of his Son.

64 Q. But God knoweth our Wants, what need have we then to lay them open before him?

A. Altho God knoweth our Wants, yet he will not supply them, unless we do call earnestly to him, Psal. 50. 15. Phil. 4. 6. *Be careful for nothing; but in every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God.* 1 Thess. 5. 17. *Pray without ceasing.*

65 Q. God hath from Eternity decreed what he will or will not give unto us; what Necessity or Profit then is it to pray to God, since his Counsel is not to be alter’d?

A. Yet however he will be address’d to and have us pray for it, Luke 18. 1——7. For God hath decreed to give several Mercies, but not otherwise than upon the request of his Children; and he is glorified by our Prayers and Supplications.

66 Q. What doth a true Christian perform when he prayeth?

A. He doth not wish in the least, that, to fulfil his Desire, the Purpose of God might be otherwise than it is, or that God would alter his Purpose; but he wisheth only that God would give and grant to him by Grace those things, which he hath perhaps decreed from Eternity to give unto him upon his Prayer.

67 Q. To whom must we pray?

A. Only to the Holy Trinity. *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Psal. 50. 15. Call upon me in the day of Trouble, I will deliver thee, and thou shalt glorify me.*

68 *Q.* In whose Name?

A. In the Name and for the Merits of Christ Jesus. *John 14. 13. Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. Chap. 16. 23, 24.*

69 *Q.* Why must we pray only to God?

A. Because he alone is worthy of that Honor, and he knoweth our Wants, and is able to fulfil all our Desires. *Rev. 19. 10. I fell at his Feet to worship him, and he said unto me, See thou do it not; I am thy Fellow-Servant, and of thy Brethren that have the Testimony of Jesus, worship God, &c.*

70 *Q.* What is your Opinion about the invocation of Saints and Angels amongst the Papists?

A. That it is rank Idolatry, whereby the Honor of God is given to the Creature. *Isa. 45. 23. I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue swear. Jer. 17. 5, 7. Col. 2. 18. Rev. 19. 10.*

71 *Q.* What things must we pray for to God?

A. For all things necessary to us, and to our Neighbour for this Life and Godliness, and for eternal Salvation.

72 *Q.* How must we adore or worship God?

A. In Spirit and in Truth. *John 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

“ 73 *Q.* How is this done?

“ *A.* When we approach unto God, not only with our Mouth, but especially with our Heart: That is, when
 “ in the sight of our Wants, and sense of our lost Con-
 “ dition, as also in the apprehension of God’s Allsuffici-
 “ ency and Mercy, and with a confidence of Heart, we
 “ do insist and plead with God to hear us. Besides, to
 “ worship in Spirit and Truth, *John 4. 24.* standeth oppo-
 “ site to that outward and shadowy way of Worship in the
 “ Old Testament,

74 Q. But must we not also pray with Submission of our Will to the Will of God?

A. Yes indeed. Mat. 26. 39. *O my Father, if it be possible, let this Cup pass from me; nevertheless not as I will, but as thou wilt.*

75 Q. What must a Child of God do when it seemeth as if he were not heard?

A. He must keep Silence; and expecting still, he must continue in Prayer, and not grow weary, Luke 18. 1—7.

76 Q. But must we expect that God will hear our Prayers while we sit still, without using any means whereby we might obtain the good things we pray for?

A. By no means, but we must with all our Endeavour keep close to the means, and thus pray to God for his Blessings, be it in Temporals or Spirituals: For instance, we pray unto God for Wisdom, we cannot expect it unless it be in the use of the means. If we pray for daily Bread and Raiment, we are in the wrong, if we look for the Blessing of God in being lazy and idle.

77 Q. In what things do the Children of God find Comfort against the imperfection of their Prayers?

A. In the perfection of the Intercession of the Saviour Jesus Christ. 1 John 2. 1, 2. *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous: He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.*

78 Q. In what doth his Intercession consist?

A. In this, that he layeth the sincere Requests of his beloved ones, as it were upon the golden Altar of his own Merits, and maketh them in this manner acceptable unto God; and does by virtue of the same demand and require of God that their Desires may be fulfilled.

79 Q. In what manner doth the Holy Ghost help in this respect the Infirmities of God's Children?

A. He being given into their Hearts, is in them a Spirit of Grace and of Supplication, so as to enable them to pray, and how to pray; even when they do not know what to pray for, then the Spirit maketh Intercession in and for them with groanings which cannot be uttered. Rom. 8. 26, 27. *Likewise the Spirit also helpeth*

‘eth our Infirmities ; for we know not what we should pray
 ‘for as we ought ; but the Spirit it self maketh Intercession
 ‘for us with groanings which cannot be uttered. And he
 ‘that searcheth the Hearts knoweth what is the mind of
 ‘the Spirit, because he maketh Intercession for the Saints, ac-
 ‘cording to the Will of God.

80 Q. Hath not Christ given us a Form after which we
 must order our Prayers ?

A. Yes ; we find it *Mat. 6. 9.* and it is as followeth, *Our
 Father, &c.*

81 Q. How many Parts do you observe in this Prayer ?

A. Three : 1. The Application. 2. The six Petitions.
 3. The Conclusion.

82 Q. What is the Application ?

A. *Our Father which art in Heaven.*

‘83 Q. Who are they that are entitled to the Privilege
 ‘of calling God their Father ?

‘A. Only Believers, *1 Pet. 1. 17, 18.* *John 1. 12.* As
 ‘many as received him, to them gave he power to become the
 ‘Sons of God, even to them that believe on his Name.

‘84 Q. Why is God called their Father, and they his
 ‘Children ?

‘A. By virtue of their spiritual Birth of him. *John 1.*
 ‘*13.* Which were born not of Blood, nor of the Will of the
 ‘Flesh, nor of the Will of Man, but of God. 2. By virtue
 ‘of a gracious Adoption unto Children. *Gal. 4. 6.* Be-
 ‘cause ye are Sons, God has sent forth the Spirit of his Son
 ‘into your Hearts, crying, *Abba, Father.* 3. By virtue of
 ‘the mutual and tender Love betwixt God and them.
 ‘*Isa. 49. 15.* Can a Woman forget her sucking Child, that
 ‘she should not have Compassion on the Son of her Womb ?
 ‘yea she may forget, yet will I not forget thee. *Jer. 31. 20.*
 ‘Is Ephraim my dear Son ? Is he a pleasant Child ? for
 ‘since I spake against him, I do earnestly remember him
 ‘still ; therefore my Bowels are troubled for him, I will sure-
 ‘ly have mercy on him, saith the Lord. 4. By virtue of
 ‘their spiritual Marriage with Jesus the Son of God.

‘85 Q. Are not all these things of greater Force and
 ‘Energy under the New Testament ?

‘A. Yes indeed. *Hos. 1. 10.* It shall come to pass, that
 ‘in the place where it was said unto them, *Ye are not my*

‘ People ; there it shall be said unto them, *Ye are the Sons of the Living God.* Jer. 3. 19. 2 Cor. 6. 18. *I will be a Father unto you, and ye shall be my Sons and Daughters,* saith the Lord God Almighty, Isa. 55. 5. Gal. 4. 5, 6. 1 John 3. 2. Rom. 8. 15.

‘ 86 Q. What do we intend by the Application to God as Father ?

‘ A. 1. That our Prayer must be accompanied with a Filial Reverence and Fear. Mal. 1. 6. *A Son honoureth his Father, and a Servant his Master : If then I be a Father, where is mine Honor ? And if I be a Master, where is my Fear ?* 2. And yet with Filial Liberty and Confidence. 3. And with Reliance and Trust of being heard. Mat. 7. 1. *If ye then being evil know how to give good Gifts unto your Children, how much more shall your Father which is in Heaven give good things to them that ask him ?*

‘ 87 Q. Why has Christ taught us to say *Our Father* ?

‘ A. Not only to express our Faith and Love towards God, and the Assurance of our Portion in him ; but also to signify the Communion of Saints.

‘ 88 Q. Why does he add, *Which art in Heaven* ?

‘ A. 1. To imprint in us a deep Reverence and Awe before the Majesty of God. Eccl. 5. 1. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God ; for God is in Heaven, and thou art upon Earth.* See Isa. 6. 1. ——— 4. 2. To raise our Souls in Prayer from Earth to Heaven. 3. To shew that Boldness, which we have in the New Testament, to enter into the Sanctuary by the Blood of Jesus, Heb. 4. 16. Chap. 6. 19. & Chap. 10. 19, 22. *Having therefore, Brethren, boldness to enter into the Holiest by the Blood of Jesus : Let us draw near with a true Heart, sprinkled from an evil Conscience, and our Bodies washed with pure Water.* 4. To manifest that God does not now dwell in a Temple made with Hands, but only in Heaven. Isa. 66. 1. *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool ; where is the House that ye build unto me ? and where is the Place of my Rest ?* Psal. 8. 1. *O Lord our God, how excellent is thy Name in all the Earth, who hast set thy Glory above the Heavens.* That therefore we are allowed every where to lift up holy Hands : 1 Tim. 2. 8. *I will there.*

‘ therefore that Men pray every where, lifting up holy Hands.
 ‘ 5. By this is shewn the difference between God and our
 ‘ earthly Fathers, who very often are not able to succour
 ‘ us; whereas God wants neither Power, Will nor Mercy.
 ‘ Psal. 27. 10. *When my Father and Mother forsake me, then*
 ‘ *the Lord will take me up.*

89 Q. How are the Petitions divided?

A. In the first three we pray for those things which most concern the *Honour of God*; but in the three last for those which are for *our Good*.

90 Q. Which is the first Petition?

A. *Hallowed be thy Name.*

‘ 91 Q. How do we consider God in this Petition?

‘ A. As a Father, being concerned about the Sanctification of his Name.

92 Q. Which is the second Petition?

A. *Thy Kingdom come.*

‘ 93 Q. How do we consider God here?

‘ A. As our King, whose Kingdom we desire may be enlarged in us and others.

94 Q. Which is the third Petition?

A. *Thy Will be done on Earth as it is in Heaven.*

‘ 95 Q. How is God considered here?

‘ A. As our Lord and Lawgiver, whose Will we desire may be obeyed by us and others.

‘ 96 Q. What other Order is observable in these three Petitions?

‘ A. That the first does in particular respect God the Father, the second the Son, the third the Holy Ghost.

97 Q. Which is the fourth Petition?

A. *Give us this day our daily Bread.*

98 Q. And the fifth?

A. *Forgive us our Debts as we forgive our Debtors.*

99 Q. And the sixth?

A. *And lead us not into Temptation, but deliver us from Evil.*

‘ 100 Q. What do you observe from these three Petitions?

‘ A. That the first may again respect God the Father, to whom it belongs as such, to provide us with Necessaries for this Life and Godliness. The second God

the Son, in whom we have Redemption thro his Blood, even the Forgiveness of Sins, *Col. 1. 15.* The third the Holy Ghost, whose Work it is to lead us, *Rom. 8. 14.*

101 Q. Which is the Conclusion?

A For thine is the Kingdom, and the Power, and the Glory, for ever, Amen.

N. B. It will be needless to set forth the particular use of this Chapter, by reason it teacheth in the whole the Practice of Piety; only let us endeavour to find, in our selves, the Virtue and Efficacy of these Truths, and express the respective Duties and Morals resulting from them in our Conversation.

C H A P. XXIV.

Of the Appearing of Christ to Judgment, and of the Signs of the Times, which are to precede the same; and of the Resurrection, and the last things of Man.

1 Quest. **S**INCE Christ is ascended up bodily into Heaven, is he not expected back from Heaven again?

A. Yes indeed. *Heb. 9. 28.* Christ was once offered to bear the Sins of many, and unto them that look for him shall he appear the second time without Sin unto Salvation. *Acts 3. 21.* Whom the Heaven must receive until the times of Resurrection of all things; which God hath spoken by the mouth of all his holy Prophets since the World began. Then when he shall be seen in the Clouds to judg the Quick and the Dead. *Acts 17. 31.* God hath appointed a day, in the which he will judg the World in Righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all Men, in that he hath raised him from the Dead. *Mat. 25. 31.*

2 Q. But is he not expected here upon Earth to converse among Men, and to administer his Kingdom here?

A. No; for the Kingdom of Christ is not of this World, *Mat. 24. 23.*

“ 3 Q.

“ 3 Q. How many Signs of Times are we to observe from the Ascension of Christ till his last Coming?

“ A. They may be reduced to a greater or lesser number : In the *Revelation* they are brought to the number Seven, as they are set forth in order by seven Seals and seven Trumpets, and very probably also by the seven Epistles to the Churches in *Asia*.

“ 4 Q. What things have fallen out under the first Sign of the Times?

“ A. The *Preaching* of the Gospel among *Jews* and *Gentiles*; and the Fruits and Effects of it ; besides also the various *Occurrences* in the Christian Church, until the *Destruction* of *Jerusalem*, and farther.

“ 5 Q. What does the second Period of time include?

“ A. The 10 Persecutions which the Church endured under several *Roman Emperors*.

“ 6 Q. What doth the third include?

“ A. The peaceful and flourishing State, since the first Christian Emperor *Constantine the Great*.

“ 7 Q. What doth the fourth Period contain?

“ A. The Beginning, Rise and Progress of the *Kingdom of Antichrist*.

“ 8 Q. What did the fifth Period begin withal?

“ A. With the *Reformation* of the Church, and their going out of *Spiritual Babylon*.

“ 9 Q. Which is the sixth, coming next?

“ A. A new Defection or Decay, which should befall this Reformed Christianity ; and new Troubles come upon the Church, which she is under and experienceth at this very day.

“ 10 Q. What things shall be in the seventh Period?

“ A. The Persecutors of his Church shall at last be destroyed, *Babylon* shall fall, the Fulness of the *Gentiles* come in, and all *Israel* be saved ; and thus *all the Kingdoms of this World* shall be God's, and his Anointed's, and the Scandals shall be removed from the Church of God.

“ 11 Q. Are these Periods of the Times also set forth, limited and marked out in the Prophecies?

“ A. Yes ; the intire *Revelation* of *John* doth serve for this purpose, to represent what things should happen in

“ the *World* and in the *Church*, from the *Ascension* of *Christ*
 “ to the *End* of the *World*.

“ 12 Q. Are the same things also set forth in *Moses* and
 “ the *Prophets* ?

“ A. Yes : for 1. *Moses* was faithful in the whole House
 “ of God, for a *Testimony* of those things which were to be
 “ spoken after, Heb. 3. 6. And the *Prophets* that came
 “ after him were but further *Explainers* of the *Writings*
 “ of *Moses*. 2. It was their *Scope* and *Business*, to in-
 “ quire and search what or what manner of time the *Spi-*
 “ rit of *Christ* which was in them did signify, when it
 “ testified beforehand the *Sufferings* of *Christ*, and the
 “ *Glories* that should follow ; and thus it is plain, *That*
 “ they did not so much minister these things unto themselves,
 “ but unto us, upon whom the ends of the *World* are come,
 “ 1 *Pet.* 1. 10, 11, 12. 3. Therefore an attentive *Rea-*
 “ der will find, that the whole *Revelation* is but a further
 “ *Explanation* and *Key* of the *Prophecies* of the *Old Tes-*
 “ *tament*. For if this be the *Case* (as all *Expositors* do
 “ agree) that all the *Occurrences* of the *New Testament*
 “ are represented and pictured out in the *Revelation* ; and
 “ since the old *Prophecies* do run in many places parallel,
 “ and in an even *Traff* with those things that are mentioned
 “ in the *Revelation* ; then it followeth, that the same
 “ things were also prophesied under the *Old Testament* :
 “ As for instance.

Revel. 1. 7.		Zech. 12. 10.
4. the whole.	} Agreeeth with	Ezek. 1. & Is. 6. the whole.
6. 13, 14.		Joel. 2. 30, 31. Jer. 34. 4.
7. 16, 17.		Isa. 49. 10. & 25. 8.
10. 8, 11.		Ezek. 3. 1, 4.
11. 4.		Zech. 4. 3, 14.
14. 15.		Joel 3. 13.
19. 13, 15.		Isa. 63. 1, 2, 3.
20. 8.		Ezek. 38. 39.
21. 1.		Isa. 65. 17.
3.		Ezek. 37. 27.
4.		Isa. 25. 8.
10.		Ezek. 40. 2.
12, 13.		Ezek. 48. 31, 34.
Rev.		Isa.

Rev. 21. 23, 26.

22. 1, 2.

3.

}

{ Isa. 60. 19. & 3. 11.

{ Ezek. 47. 1, 12.

{ Zech. 14. 11.

Rev. 1. 7. Behold he cometh with Clouds, and every Eye shall see him, and they also which pierced him, and all Kindreds of the Earth shall wail because of him; even so Amen.

Chap. 4. the whole.

Chap. 6. 12, 13, 14. And I beheld, and lo there was a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood, and the Stars of Heaven fell upon the Earth: And the Heaven departed as a Scroll when it is rolled together.

Chap. 7. 16, 17. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat. The Lamb which is in the midst of the Throne shall feed them, and shall lead them into Living Fountains of Water, and God shall wipe away all Tears from their Eyes.

Zech. 12. 10. And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only Son, and shall be in bitterness for him, as one that is in bitterness for his Firstborn.

Ezek. 1. & Isa. 6. the whole of each.

Joel 2. 30, 31. The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible day of the Lord come. Isa. 34. 4. And all the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll, and all their Host shall fall down, as the Leaf falleth off from the Vine, and as falling Figs from the Fig-tree.

Isa. 49. 10. They shall not hunger nor thirst, neither shall the Heat nor Sun smite them; for he that hath mercy on them shall lead them, even by the Springs of Water shall he guide them. Ch. 25. 8. He will swallow up Death in Victory; and the Lord God will wipe away Tears from off all Faces, and the Rebuke of his People shall be taken away from off all the Earth.

Rev. 10. 8, 11. And the Voice which I heard from Heaven spake unto me again, and said, Go and take the little Book which is open in the hand of the Angel which standeth upon the Sea, and upon the Earth. And he said unto me, Thou must prophesy again before many People, and Nations, and Tongues, and Kings.

Chap. 11. 4. These are the two Olive-trees, and the two Candlesticks standing before the God of the Earth.

Chap. 14. 15. Trust in the Sickle, and reap; for the time is come for thee to reap, for the Harvest of the Earth is ripe.

Chap. 19. 13, 15. He was clothed with a Vesture dipt in Blood, and his Name is called the Word of God. And out of his mouth goeth a sharp Sword, that with it he should smite the Nations.

Chap. 20. 8. Satan shall go out to deceive the Nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to Battel; the number of them

Ezek. 3. 1, 4. Moreover he said unto me, Son of Man eat that thou findest, eat this Roll, go and speak unto the House of Israel. Son of Man, go get thee unto the House of Israel, and speak with my Words unto them.

Zech. 4. 2, 3, 14. And behold a Candlestick all of Gold, and two Olive-trees by it; one upon the right side of it, the other upon the left. Then said he, these are the two anointed ones that stand by the Lord of the whole Earth.

Joel 3. 13. Put ye in the Sickle, for the Harvest is ripe; come get ye down, for the Press is full.

Isa. 63. 1, 2. Who is this that cometh from Edom, with dyed Garments from Bozrah? Wherefore art thou red in thine Apparel? Isa. 11. 4. He shall smite the Earth with the Rod of his Mouth. Ch. 63. 4. The day of Vengeance is in my Heart.

Ezek. 38, 39. and chiefly read ver. 14, 15, 16. of the 38th chap. Son of Man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my People of Israel dwel-

them is as the Sand of the Sea.

Rev. 21. 1. And I saw a new Heaven and a new Earth, for the first Heaven and the first Earth were passed away, and there was no more Sea.

Ver. 3. And I heard a great Voice from Heaven, saying, Behold, the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them.

Ver. 4. And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain; for the former things are passed away.

Ver. 10. And he carried me away in the Spirit to a great and high Mountain, and he shewed me that great City, the holy Jerusalem, descending out of Heaven from God.

Ver. 12, 13. And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are

dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the North-parts, thou and many People with thee, all of them riding upon Horses, a great Company, and a mighty Army, &c.

Isa. 65. 17. Behold I create new Heavens and a new Earth; and the former shall not be remembered nor come into mind.

Ezek. 37. 27, 28. My Tabernacle also shall be with them; yea I will be their God, and they shall be my People: And the Heathen shall know, that I the Lord do sanctify Israel, when my Sanctuary shall be with them for evermore.

Isa. 25. 8. He will swallow up Death in Victory, and the Lord God will wipe away Tears from off all Faces, and the rebuke of his People shall be taken away from off all the Earth; for the Lord has spoken it.

Ezek. 40. 2. In the Visions of God brought he me into the Land of Israel, and set me upon a very high Mountain, by which was as the frame of a City on the South.

Ezek. 48. 31, 32, 33, 34. And the Gates of the City shall be after the Names of the Tribes of Israel, three Gates Northward, &c. at the

are the Names of the twelve Tribes of the Children of Israel. On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.

Ver. 23, 26. The City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the Light thereof: And they shall bring the Glory and Honor of the Nations into it.

Chap. 22. 1, 2. He shewed me a pure River of Water of Life, clear as Chrystal, proceeding out of the Throne of God, and of the Lamb. In the midst of the Street of it, and on either side of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree was for the healing of the Nations.

Ver. 3. And there shall be no more Curse, but the Throne of God, and of the Lamb shall

the Eastside three Gates; at the Southside three Gates; at the Westside three Gates.

Isa. 60. 19, 5. The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee: but the Lord shall be unto thee an everlasting Light, and thy God thy Glory. And the abundance of the Sea shall be converted unto thee, the Forces of the Gentiles shall come unto thee.

Ezek. 47. 1, 12. Afterwards he brought me again unto the Door of the House, and behold Waters issued out from under the Threshold of the House Eastward. And by the River upon the Bank thereof, on this side, and on that side shall grow all Trees for Meat, whose Leaf shall not fade, neither shall the Fruit thereof be consumed; it shall bring forth new Fruit according to its months, because their Waters they issued out of the Sanctuary; and the Fruit thereof shall be for Meat, and the Leaf thereof for Medicine.

Zech. 14. 11. And Men shall dwell in it, and there shall be no more utter Destruction,

shall be in it, and his Ser- tion, but Jerusalem shall be
vants shall serve him. safely inhabited.

If the *Revelation* do treat of what is to happen from time to time in the Church of the New Testament, we are apt to conclude, that the Prophets, from whose Writings the Book of the *Revelation* is compos'd, have also made mention of the same things.

“ 13 Q. Give us some Prophecys, in which according to the proper Order and Series of the things, is set forth what is to happen during the Kingdom of Christ?

“ A. Among other Passages we find such an Order or Series of things in the Song of *Moses*, *Deut.* 32. from the 15 to the 43. besides *Deut.* 33. in the Song of *Hannah*, *1 Sam.* 2. 2 ——— 10. *Psalms* 110. 118. 23. 68. 72. 89. 93. 97. 107. 138. and many other *Psalms*. Besides there is such, wherein not all, but part of those things which are to happen in the Kingdom of Christ, are represented and set forth; to this may be added the Song of *Solomon*.

“ 14 Q. Proceed in the Prophecies.

“ A. We find in *Isaiah* an Order of things, *Chap.* 11, and 12. *Chap.* 32, and 33. *Chap.* 54. *Chap.* 55, to 60. *Chap.* 66. In *Jeremiah* *Chap.* 30, and 31. In *Hosea* *Chap.* 2, and 3. In *Joel* *Chap.* 2. v. 23. to the end of *Chap.* 3. *Obadiah's* Prophecy through the whole. In *Habakkuk* *Chap.* 2, and 3. In *Zachar.* *Chap.* 13, and 14.

15 Q. But when these Signs of the Times shall be at an end, what shall be then?

A. Then shall be the end of the World.

“ 16 Q. In what will the End of the World consist?

“ A. After Christ shall have gathered all his Elect to the last Man, by his Word and Spirit, the End shall come; the Dead shall be rais'd, and all Men be judg'd by Christ.

17 Q. Is there a Resurrection of the Dead to be expected?

A. Yes; for God is not a God of the Dead, but of the Living, *Mat.* 22. 31, 32. See the Apostle prove at large the Resurrection of the Dead, *1 Cor.* 15. See also *Psal.* 17.

15. As for me I will behold thy Face in Righteousness: I shall be satisfy'd, when I awake, with thy likeness. Job 19. 25, 26, 27. I know that my Redeemer liveth, and that he shall stand at the latter Days upon the Earth. And tho after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine Eyes shall behold and not another; tho my Reins be consumed within me.

18 Q. In what manner is the Resurrection of the Dead to be, and how to be effected?

A. By God's Almighty Power and Will, whereby he calleth the things that are not, as tho they were. Phil. 3. 21. Who shall change our vile Body, that it may be fashion'd like unto his glorious Body, according to the working whereby he is able even to subdue all things unto himself. John 5. 28, 29. Marvel not at this, for the Hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth; they that have done Good, unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of Damnation.

19 Q. With what Bodies shall we rise?

A. The same Body that is dead shall be rais'd, Phil. 3. 21. 2 Cor. 4. 10. Always bearing about in the Body the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body.

20 Q. How is it possible that the same Body which is reduc'd to Dust, and the Dust of which is dispers'd far and near, should be gather'd again to the same Mass?

A. This shall be the Lord's doing, tho it is wonderful in our Eyes; for there is nothing impossible with God, Luk. 2. 37. Act. 26. 8. Why should it be thought a thing incredible with you, that God should raise the dead?

21 Q. But will not the Qualities of the Bodies differ from what they are now?

A. Yes; concerning the Bodies of the Elect, they shall be chang'd, and be made conformable to the glorious Body of Christ, Phil. 3. 21. so as that their Bodies shall be incorruptible, glorious, wanting nothing, and spiritual. 1 Cor. 15. 42, 43, 44. So also is the Resurrection of the dead: it is sown in Corruption, it is rais'd in
Incor-

‘ Incorruption; it is sown in Dishonour, it is rais’d in Glory;
‘ it is sown in Weakness, it is rais’d in Power; it is sown
‘ a natural Body, it is rais’d a spiritual Body.

‘ 22 Q. How will it be with the Bodies of the re-
‘ jected?

‘ A. They shall be fashion’d so, that without the use
‘ of Meat and Drink they shall endure eternally most
‘ horrible Torments and Pains.

‘ 23 Q. How will it be with those that shall be found
‘ alive in the Day of Christ?

‘ A. They shall be chang’d in a Moment, in the twink-
‘ ling of an Eye, to that State that those are in who are
‘ rais’d. 1 Cor. 15. 52. In a Moment, in the twinkling of
‘ an Eye, at the last Trump (for the Trumpet shall sound,
‘ and the dead shall be rais’d incorruptible, and we shall
‘ all be chang’d.)

‘ 24 Q. What will be the Consequence of the Resurrec-
‘ tion of the dead?

A. Christ Jesus will appear in the Clouds, and we must
all appear before the Judgment Seat of Christ, that every
one may receive the things done in the Body, whether
they be good or bad, 2 Cor. 5. 10. Eccl. 12. 14. God shall
bring every work into Judgment, with every secret thing,
whether it be good, or whether it be evil.

‘ 25 Q. What will be the Sentence of the Elect?

A. They shall be set on Christ’s right Hand, and receive
this Sentence; Come ye blessed of my Father, inherit the
Kingdom prepar’d for you from the Foundation of the World,
Mat. 25. 34, 35.

‘ 26 Q. And what is the Sentence of the Reprobates or
Unbelievers?

A. Depart from me, ye cursed, into everlasting Fire, pre-
par’d for the Devil and his Angels, Mat. 25. 41, 46.

‘ 27 Q. In what will the last end of the World con-
‘ sist?

‘ A. Peter describeth it to us, that the Heavens shall
‘ pass away with a great Noise, and the Elements shall melt
‘ with fervent Heat, the Earth also and the works that
‘ are therein shall be burnt up; and that according to his
‘ Promise, we look for new Heavens, and a new Earth,
‘ wherein dwelleth Righteousness, 2 Pet. 3. 10-----13. Paul
‘ men-

‘ mentioneth, that the Creature shall groan no longer,
 ‘ being subject to Vanity, but be deliver’d from the Bon-
 ‘ dage of Corruption, unto the glorious Liberty of the
 ‘ Sons of God, *Rom. 8. 20, 21.*

‘ 28 Q. Concerning the Kingdom of God how will it
 ‘ be?

‘ A. It will be then perfected, finish’d, and chang’d
 ‘ from a Kingdom of Grace into a Kingdom of Glory;
 ‘ and all the Elect, which were given unto Christ in the
 ‘ Counsel of Peace, shall be gather’d, and thus shall Christ
 ‘ deliver up the Kingdom to the Father, *1 Cor. 15. 24.*

U S E.

‘ 29 Q. What do you fetch for Practice from this
 ‘ Chapter?

‘ A. To own the Wisdom and Goodness of God, and
 ‘ to praise him that he was able and pleas’d to limit so
 ‘ distinctly all those things, which should happen and be-
 ‘ fall his Church even under the New Testament.

‘ 30 Q. What must be our Practice concerning it?

‘ A. That we must not lay by as useles the Prophecies
 ‘ of the Old and New Testament; but search into them,
 ‘ not only to learn from them some common Truths, but
 ‘ to behold what God hath done already, doth yet for
 ‘ the present, and will do to the end of the World,
 ‘ according to them. *1 Theff. 5. 20. Despise not Prophe-*
 ‘ *syings.*

‘ 31 Q. What do you say of those that are negligent
 ‘ in this Point, or else despise it?

‘ A. To them doth sure that which Christ saith, *Mat.*
 ‘ *16. 3. —O ye Hypocrites, ye can discern the Face of the*
 ‘ *Sky, but can ye not discern the Signs of the Times?* And
 ‘ they refuse to behold the goings of our God and our
 ‘ King in his Sanctuary, that which the Church judg-
 ‘ eth such an excellent Work and Employment; *Psal.*
 ‘ *68. 24. They have seen thy goings, O God, even the go-*
 ‘ *ings of my God, my King, in the Sanctuary.*

‘ 32 Q. But it seemeth that there is no Profit for the
 ‘ Soul, to be employ’d in this Search?

‘ A. There is so much Profit in it, that Salvation goeth
 ‘ accompany’d with it, *Rev. 1. 3. Blessed is he that read-*
 ‘ *eth,*

‘ *eth, and they that hear the Words of this Prophecy, and*
 ‘ *keep those things which are written therein, for the*
 ‘ *time is at hand.*

‘ 33 Q. What use do you make of the Resurrection of
 ‘ the dead, the last Judgment, and the last end of Man?

‘ A. This must serve for terror to the wicked, that
 ‘ Christ shall at last take Vengeance with flaming Fire
 ‘ upon such; which Terror of the Lord ought to move
 ‘ them to Faith and Conversion: also for Conviction of
 ‘ such, as live so as if there were no Life to be expected
 ‘ after this, nor no Resurrection of the dead, saying by
 ‘ their Deeds, *Let us eat and drink, for to morrow we*
 ‘ *die*: Who will experience the certainty of these Truths,
 ‘ even to their own Perdition.

‘ 34 Q. But are not these Truths comfortable to Be-
 ‘ lievers?

‘ A. Yes indeed; it comforteth them against all Ad-
 ‘ versities, Troubles, wrong Judgments, and evil Treat-
 ‘ ments, which they undergo in this Life, because they
 ‘ have their Judg and Witness in Heaven, who will justi-
 ‘ fy them and their Cause, and wipe off all Tears from
 ‘ their Eyes, *Job 19. 25, 26.*

‘ 35 Q. But what must we practise from the Consi-
 ‘ deration of all these things?

‘ A. This Lesson of Peter, *Seeing that all these things*
 ‘ *shall be dissolved, what manner of Persons ought ye to be*
 ‘ *in all holy Conversation and Godliness!* and again, *Where-*
 ‘ *fore (beloved) seeing that ye look for such things, be*
 ‘ *diligent, that ye may be found of him in Peace, without*
 ‘ *spot and blameless, at his coming, 2 Pet. 3.* And that of
 ‘ John, *And every one that hath this Hope in him, purifieth*
 ‘ *himself, even as God is pure, 1 Joh. 3. 3.* And of Paul,
 ‘ *Therefore my beloved Brethren, be ye stedfast, unmoveable,*
 ‘ *always abounding in the work of the Lord, forasmuch as*
 ‘ *you know that your labour is not in vain in the Lord,*
 ‘ *1 Cor. 15. 58.*

2

F I N I S.

CHAPTER I
OF THE NATURE AND EXTENT OF THE
HUMAN MIND

The first question which presents itself to the mind is, what is the nature of the human mind? Is it a simple substance, or is it composed of several parts? Is it immaterial, or is it material? These are the questions which the philosopher has to consider. The answer to the first question is, that the human mind is a simple substance. It is not composed of several parts, but is a single, indivisible entity. The answer to the second question is, that the human mind is immaterial. It is not made of matter, but is a spiritual substance.

The next question which presents itself is, what is the extent of the human mind? Does it extend to all things, or is it limited to certain objects? The answer to this question is, that the human mind is limited in its extent. It does not extend to all things, but is confined to certain objects. The objects which the human mind can comprehend are those which are within the reach of its faculties. It cannot comprehend things which are beyond the reach of its faculties.

The human mind is also limited in its power. It cannot do all things, but is confined to certain actions. The actions which the human mind can perform are those which are within the reach of its power. It cannot perform actions which are beyond the reach of its power. The human mind is also limited in its duration. It does not last forever, but is confined to a certain period of time. The period of time which the human mind lasts is that which is within the reach of its duration.

